PENTECOSTARION

THE PENTECOSTARION

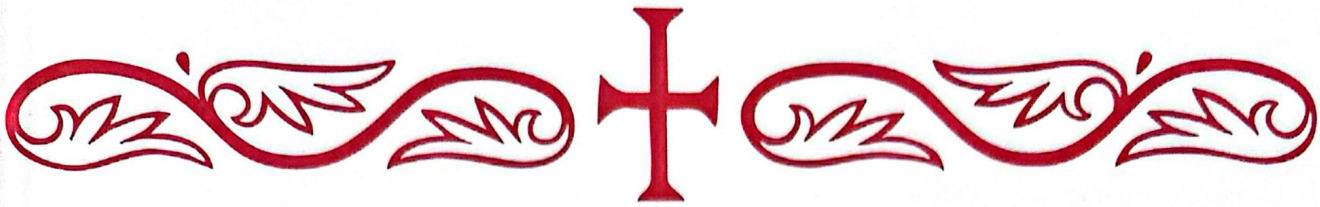
Η ΑΝΑΣΤΑΣΙΣ

Η ΠΕΝΤΗ ΚΟΣΤΗ
Ο ΚΟ ΣΜΟΣ
Διά χειρός
Βασιλείου Γ Λέπουρα
1967

The Pentecostarion

Translated from the Greek by the
HOLY TRANSFIGURATION MONASTERY
BOSTON, MASSACHUSETTS
2014

Revised Second Edition, 2014
Copyright © 2014 by the Holy Transfiguration Monastery, Brookline, Massachusetts 02445
All rights reserved. Any copying or distribution by any means
without prior written permission is forbidden.
Printed in Canada
ISBN-13: 978-0-943405-02-5
ISBN-10: 0-943405-02-5
Library of Congress Control Number: 2014936089



Contents

Preface 7

On the Text of the Pentecostarion *and on the word* Pentecost 9

Introduction 11

The Holy and Great Sunday of Pascha 15

The Paschal Hours 21

The Sunday of Antipascha—Thomas Sunday 38

The Sunday of the Myrrh-bearing Women 61

The Sunday of the Paralytic 91

The Wednesday of Mid-Pentecost 110

The Sunday of the Samaritan Woman 126

The Apodosis of Mid-Pentecost 147

The Sunday of the Blind Man 155

The Apodosis of Pascha with the Feast of the Blind Man 172

The Apodosis of Pascha—Alternative Usage 184

The Ascension of our Lord and God and Saviour Jesus Christ 189

The Sunday of the Holy and God-bearing Fathers at Nicaea 203

The Apodosis of the Feast of the Ascension 225

The Saturday of Souls 226

The Sunday of Holy Pentecost 238

Pentecost Sunday Vespers with the Kneeling Prayers 247

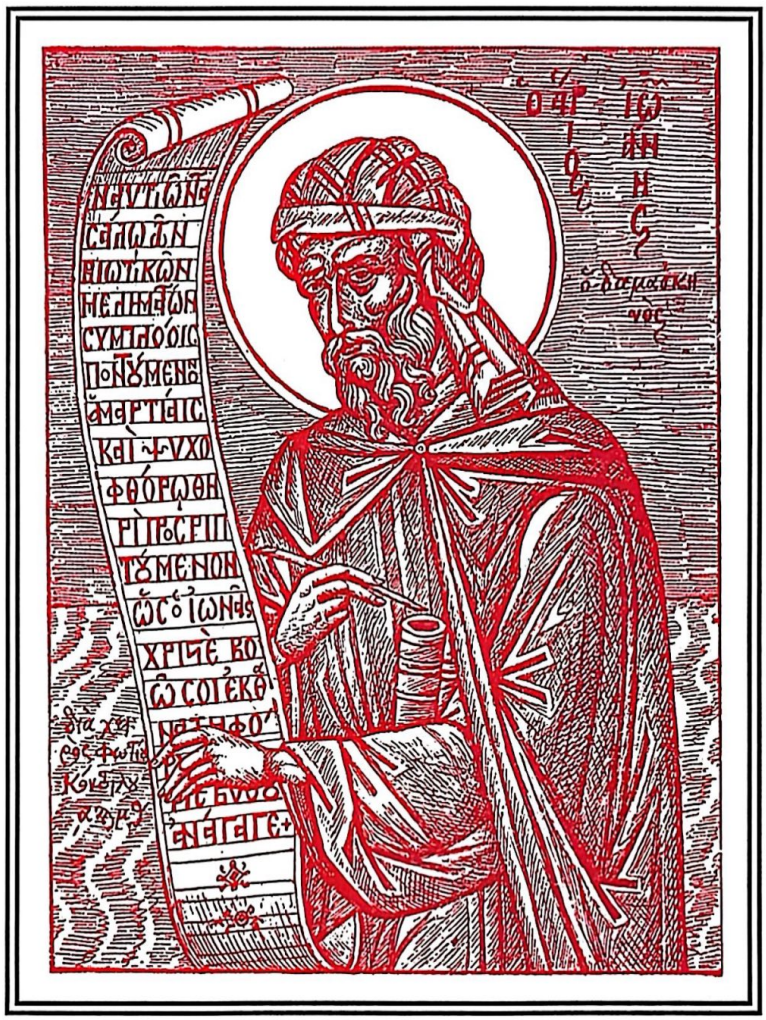
The Apodosis of the Feast of Pentecost 263

The Sunday of All Saints 264

Glossary 282

Index of Prosomia 285

On the Meter and the Metrical Conventions 286



SAINT JOHN OF DAMASCUS

Monk of Saint Sabbas Monastery, Presbyter, Confessor for the Holy Icons' Sake,
God-inspired Hymnographer and Composer of the Canons of Pascha,
Thomas Sunday, Ascension, and Pentecost

Commemorated December 4

Preface

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

In congregations bless ye God,
the Lord from the well-springs of Israel.

PSALM 67:27
THE ENTRANCE HYMN OF PASCHA

It is not without purpose that the theme of water is woven throughout the whole *Pentecostarion*, beginning with the verse from the psalms quoted above, which serves as the Entrance Hymn of the Feast of Feasts, the Great Pascha, and with the invitation in the Canon of the Feast to "drink a new drink," not "brought forth from a barren rock," as in the Old Testament, but which rather "springeth forth from the grave of Christ." Thus, on the Sundays following the Resurrection of the Lord, we are found at the Sheep's Pool, the Well of Jacob, and the Pool of Siloam. It is during this festive period that we hear concerning the "living water" of which, if one drink, "he will never thirst," and we are taught that our Saviour Himself is this living water, which we receive through the baptismal waters wherein we put on Christ, and likewise at the Cup of Life, which is the very side of our Saviour which was pierced and from which "there flowed forth blood and water" unto remission of sins and life everlasting.

In the Dismissal Hymn of Mid-Pentecost we ask of our Saviour that the "waters of piety" be imparted to our thirsty souls. The Fathers teach us that this feast stands in the middle of the fifty-day period from Pascha to Pentecost as a mighty flowing river of divine grace which has these two great feasts as its source. It is as if the grace of the two auspicious feasts of Pascha and Pentecost are united at Mid-Pentecost. This feast was held in great esteem by our holy Elder Joseph the Cave Dweller of the Holy Mountain (✝1959). Every year he would await it with great expectancy and would especially prepare for it in order to receive the "waters of piety." He would delight and exult in the feast as one that had been converted and become a child. Many were the ascents in his heart and great the divine vision which he received on this feast as a soul truly thirsty.

The Elder Joseph's love for the feast of Mid-Pentecost was imparted to the founder of our community, and it is celebrated with great anticipation and devoutness in the monastery. For many years our founder has taught us that this is the feast day wherein Christ the Holy Wisdom is celebrated. He surmised this from evidence found in the text of the service, such as the phrases, "Thou, the Wisdom of God, camest to the temple at Mid-feast . . ." (the Aposticha of Vespers of Mid-Pentecost), "For they knew not that Thou art the Wisdom that formed the world. . . ." (Glory of the Aposticha of Vespers), "Thou, O Saviour, dost pour out for all the world living waters of wisdom and endless life . . ." (Glory of the Sessional Hymn of Matins), "As it is written, the Wisdom of God came into the temple at Mid-feast . . ." (Eighth Ode of the Second Canon of Matins), "The Divine Wisdom, Power, and Peace . . . the eternal Word, the incarnate Son of God . . ." (Stichera of the Praises of Matins). Of late, the eminent Greek scholar Constantine Kalokyre has written a study entitled "The Churches of the Wisdom of God and the Date of their Celebration," which appeared in the periodical *Saint Gregory Palamas,* no. 71(723) (1988), pages 538–617. He comes to the same conclusion, that the Church of the Holy Wisdom celebrated its feast day on Mid-Pentecost. However, at the present time we have no written or oral testimony indicating when the feast of the Holy Wisdom was celebrated in Constantinople before the fall of the city to the Turks in 1453.

Water is a precious element. Without it there is no life. In Genesis we learn that all life began in the waters and is sustained by water. In the Dismissal Hymn for Mid-Pentecost our Saviour is addressed as the "Well-spring of life." In the Gospel for the feast of Pentecost we hear Him saying, "If any man thirst, let him come unto Me and drink." On Pentecost we have grace rained on us, irrigating and watering our parched souls and bodies that we might bud forth and have a great harvest. The *Pentecostarion* concludes with the Sunday of All Saints, which is the harvest of the outpouring of Pentecost.

> For as rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and have given seed to the sower, and bread for food; so shall My word be, whatever shall proceed out of My mouth, it shall by no means turn back void, until all the things which I willed shall have been accomplished; and I will make My ways and My commandments to prosper. For ye shall go forth with joy, and shall be taught with gladness; for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall clap with their branches. And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle; and the Lord shall be for a name, and for an everlasting sign, saith the Lord God, the Holy One of Israel.

ESAIAS 55:10–13
SECOND READING AT VESPERS OF MID-PENTECOST

Already in the Old Testament, many important events took place at springs of water and at the Jordan and other bodies of water, prefiguring the spiritual realities that were revealed in the fulness of time with the coming in the flesh of our Lord and Saviour.

This holy book is filled with the "waters of piety," and blessed are they that partake thereof. It should be studied privately as spiritual reading, so that one would be better acquainted with the hymns when they are chanted in church. The liturgical books of the Church are a divine university wherein we are schooled in the things of God. They contain the divine vision and the ascents of the heart and mind of God-bearing Fathers. They reveal to us the deep meaning of the redemptive acts of God which we celebrate in the feasts. As Saint John Chrysostom proclaims in his Paschal Homily, "Let none lament poverty, for revealed is the Kingdom prepared for all." For even though we have not reached the spiritual level to have divine vision—*theoria*—and ascents ourselves, yet through the hymnology of the Church and the homilies of the Fathers, we have both vision and hearing and are able in part to experience and taste the things of God. Through the eyes and hearts of the Fathers we are able to enter into the mysteries of faith. Through their vision and illumined minds and hearts, as expressed in the hymns and sacred writings, we are able to have perception and intuitions which otherwise would not be possible for us. Through them our vision and hard hearts are opened to divine illumination. They set for us a banquet that we might partake and be filled.

> For thus saith the Lord Almighty: O My people, draw ye water with joy out of the well-springs of salvation. And in that day thou shalt say: Praise the Lord, call aloud upon His Name, proclaim among the nations His glory; remember that His Name is exalted. O My people, hearken to Me, and ye shall eat that which is good, and your soul shall feast itself on good things.
>
> ESAIAS 12:3–4; 55:2
> SECOND READING AT VESPERS OF MID-PENTECOST

Remember us, beloved Christians, fellow pilgrims and sojourners in this conversation here below, and pray that we find mercy in the Day of the Lord.

HOLY TRANSFIGURATION MONASTERY

Season of the Triodion, 1990

On the Text of the *Pentecostarion* and on the word *Pentecost*

The Lord God commanded His people Israel through Moses, the seer of God, to keep a feast to Him three times in the year. The first was "the feast of unleavened bread," the Passover (Pascha), and the second was the "feast of the harvest of first fruits" (Exod. 23:14–16). Between these two great feasts was a period of fifty days according to the scriptural ordinance: "And ye shall number to yourselves from the day after the Sabbath, from the day on which ye shall offer the sheaf of the wave offering, seven full weeks: until the morrow after the last week ye shall number fifty days" (Lev. 23:15–16).

Since the second feast was forty-nine days after the sheaf was offered on Passover, that is, after seven weeks (a week of weeks), the Hebrews called it the feast of weeks—"Seven weeks shalt thou number to thyself . . . and thou shalt keep the feast of weeks to the Lord" (Deut. 16:9–10)—and so is it called among the Jews to this day.

"Pentecost" is derived from the ordinal form of the Greek word for the number fifty, i.e., *πεντηκοστή*. During the Hellenistic period this term was applied to the fiftieth day after Passover even in the Old Testament scriptures. "In the feast of Pentecost, which is the holy feast of seven weeks . . ." (Tobit 2:1). "And after the feast called Pentecost . . ." (II Macc. 12:32).

The original feast was a joyous festival of thanksgiving for the first fruits of the harvest, completing that thanksgiving begun on the Passover with the sheaf of the wave offering and the new lamb. The Lord commanded for the Passover: "Then shall ye bring a sheaf, the first fruits of your harvest, to the priest; and he shall lift up the sheaf before the Lord . . . And ye shall offer, on the day on which ye bring the sheaf, a lamb without blemish" (Lev. 23:10–12). Pentecost was linked to Passover because it was reckoned as being fifty days after, and the harvest offering begun on Passover was completed with offered loaves made from the grain of the completed harvest whose first fruits had been offered at Passover.

Although the day of Pentecost is marked as one of the three great feasts of the Temple of the Law, it differs from the others in that it is not celebrated for a full week. A feast was customarily celebrated for a week, with the first day and the last—the eighth day—being especially solemn. Since this great feast of weeks was celebrated for only one day and was not completed and fulfilled in a week of observance as were the other feasts, attention was once more directed back to the Passover which began the computation and the offering which was ended and completed in Pentecost. Although this feast is fifty days after instead of the usual seven, this linkage implies that in some way Pentecost is the seal and completion of Passover according to the customary manner of keeping festival. Herein is a foreshadowing of the time when the whole period will be rendered sacred, when the types and prefigurings of the Old Testament find fulfillment in the redemption wrought by our Saviour.

Moses was the instrument that the Lord used to deliver His people from Egypt. The feast celebrating this deliverance was kept according to the ordinance of Moses also. Along with the linkage mentioned above, Passover and its period of celebration was inextricably associated with Moses. When we consider his forty-day sojourn on Mount Sinai to receive the Law, it would be easy to associate it with the fifty days between Passover and Pentecost. All these linkages and associations which we have spoken of inspired the development during the century or so before our Lord's Incarnation of a commemoration of the giving of the Law on the feast of Pentecost. Israel commemorates and celebrates its salvation at the Passover and then returns the first-fruit offering of obedience to the Law fifty days later, as a token of thanksgiving for deliverance and for the Law.

The shadows received fulfillment and new significance in our Saviour's dispensation: the work of salvation wrought at Pascha and the new, living Law of the Holy Spirit inscribed on the living tablets of the disciples' hearts at Pentecost. With our Saviour's Resurrection, His continual physical presence from Pascha to His Ascension sanctified this period. Our Saviour delivered us on Pascha, the first great day of the feast; and the seal of the feast is that great day of the descent of "another Comforter," Who will insure the continual presence of the Lord in our hearts for all our life. This is the completion and purpose of our deliverance: that being delivered, we persevere therein through communion with the immortal life in the Holy Spirit.

On account of the consecration of our Lord's physical presence after Pascha and the bestowal of the Holy Spirit, the whole fifty days became a unified, special time. Apostolic legislation, according to the Twentieth Canon of the First Ecumenical Council, decreed that there be no fasting or kneeling during this season. The word "pentecost," which can properly be applied only to the fiftieth day since it means "fiftieth," came to signify the whole season of fifty days. Today, the word means both the season of fifty days and the day of the feast, the fiftieth day.

The name was carried over to hymns composed for the season. Such a hymn is called a "pentecostarion," and the book in which the hymns and services for this season are collected is called the *Pentecostarion*.

Hymns were written for the services of the church in order to

distinguish and celebrate the season of Pentecost. Eventually the texts proper to the season were collected into books for convenient use. The manuscript collections were not uniform in content or name. For example, Du Cange lists the manuscript Regio Cod. 2492, which has the title "*Triodion* beginning from the Saturday of Righteous Lazarus until All Saints." Here the services of Holy Week, Pascha, Pentecost and the week after, ending in All Saints, were considered a unity; although in the present-day service books, Holy Week is part of the *Triodion,* which contains the services for Great Lent. Nonetheless, Great Lent had always been considered a distinct, self-contained period. Even today, Great Lent ends on Friday of the sixth week, and Lazarus Saturday and Palm Sunday are considered to be liturgically outside of Lent. Holy Week is not part of Great Lent.

A list of the known authors of the hymns of the *Pentecostarion* indicates that most of them flourished before the tenth century. Their names are either placed in an inscription over the hymn or, in the Canons, are in the form of an acrostic. In the prologue to the 1836 edition published by Bartholomew from Imbros, a monk of the Monastery of Koutloumousiou on the Holy Mountain of Athos, the list reads: Saints John Damascene, Cosmas of the Holy City, Andrew of Crete, Germanus, Theophanes, Anatolius, and Joseph (of the hymns ascribed to Joseph, it is not known which were written by Saint Joseph, the brother of Saint Theodore the Studite, and which by Saint Joseph the Hymnographer), who are well known and identifiable. Bartholomew mentions a few others whose identification is unknown or uncertain: Koumoulas, Arsenius, Leo the Sovereign [*Λέων ὁ Δεσπότης*], and John Arclas. Writers of the fourteenth century were Nicephorus, the son of Callistus of Xanthopoulus, who also wrote the service for the Life-giving Spring, and Metrophanes, Metropolitan of Smyrna. According to Bartholomew, nothing is known of Koumoulas. The hymns inscribed "by Leo the Sovereign" were most likely written by Emperor Leo the Wise (✠ 911), and were probably written before his accession to the throne. Arsenius was most likely the renowned monk who lived in Constantinople at the end of the ninth century and the beginning of the tenth and was the author of the Canon in the Service of Holy Unction. The writer John Arclas is identified as being Saint John Damascene by a majority of authorities. "Arclas," in the hellenized Latin of Byzantium, means a "bartizan" or "turret," a fitting epithet for Saint John, who was a great defender of the Faith. He is also referred to as "John the Monk." In any case, by the fourteenth century, the text of most of the services was written and collected into manuscripts with little uniformity of organization.

The advent of printing accelerated the compilation of the Church's service books and brought greater uniformity. The forms set in those early years are definitive for the editions of today except in minor details. The *Pentecostarion* in its final form contains the services for Pascha and the days after until Pentecost, Pentecost itself and the week after, ending in All Saints. The editions of the *Pentecostarion,* their history, dates, and publishers, are listed in the Prologue to the 1836 edition of Bartholomew mentioned previously, published in Venice. This edition is the one which became general among the Greek-speaking Churches and is the prototype for all later editions, including ours.

Bartholomew writes that the *Pentecostarion* was the first Church service book printed after the *Psalter.* The *Psalter's* first edition was that of John Craston in Milan, 1481, and then that of Alexander of Candia in Venice, 1486. An edition of the *Pentecostarion* was proposed by Justin Decadyos from Corfu at the Aldine Press in Venice, and Bartholomew believes that it was published in the latter years of the fifteenth or early in the sixteenth century. He bases his conjecture on the witness of the edition of James Leonginus, printed in Venice in 1579, which states that the many previous editions of the *Pentecostarion* published by others were not so replete with hymns, Canons, Synaxaria, and so forth, as was his edition. Whatever the truth of the matter is, the earliest edition of the *Pentecostarion* ever catalogued is the edition of 1568, printed by Andrew and James Spinelli in Venice.

Other printers and publishers followed, issuing editions with more or less material according to each one's taste. For example, the edition of 1568 contains a service of Great Hours for Pentecost, written by the priest Nicholas Malaxus, who flourished around 1538. Some later editions retained it; others deleted it or did not accept it. The 1769 edition by Nicholas Glycys of Joannina, who published the first of many *Pentecostaria* in 1681, was the model which Bartholomew claims that he used for his edition of 1836, "which has no other differences from previous editions except for this prologue." Later editions up to modern times followed Bartholomew's edition exactly, including the prologue. We used the 1860 impression of Bartholomew's edition, printed by the Phoenix Press in Venice.

The printed *Pentecostarion* in use among the Slavs is apparently based on an edition prior to that of Bartholomew's. Probably the manuscript texts were originally brought to Saint Theodosius of the Kiev Caves Monastery along with the Studite Rule from Constantinople in the eleventh century. Almost all of the texts were then extant in Greek and only awaited translation into Slavonic. When books began to be printed, the Slavic publishers attempted to conform their editions to those of the Greeks, but earlier than Bartholomew, so there are some slight differences, which we will now indicate. Although the name *Pentecostarion* is noted, the prevailing title in Slavonic is *The Floral Triodion,* which probably arises from the main textual difference from the Greek books: the inclusion of Resurrectional *Triodia* for every day. These *Triodia* are appended at the end and are ascribed to Joseph. A note explains that these were to be chanted during the Liturgy, presumably at the Beatitudes. The note goes on to say that the Greeks use them in Compline instead. The Slavic editions do not contain the Trinitarian Canons for the Midnight Service written by Metrophanes of Smyrna, nor do they append the Gospel readings at Matins for the Sundays during Pentecost, as do the Greek books. We found little available material for the history of the Slavonic text of the *Pentecostarion.* However, we often consulted it as a model for an Orthodox translation of the Greek texts and as an aid in resolving certain ambiguities in the original texts.

Apart from the acrostics of the Canons, which we could not retain in translation, our text is faithful to that of Bartholomew, with the following exceptions: We did not translate his introduction, which is more concerned with the history of Greek printing, but we have proffered his salient historical and textual notes in our introductions; and we omitted the notes of the *Synaxarion* at the sixth Ode of the Sunday Canons, since they are never read in the services, and also the text of the Matins Gospels, which had been appended for the convenience of the clergy when books were scarce.

Introduction

THIS chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals." This is the radiant feast of Pascha, the very heart of Christian life; it is the Eighth Day, the Resurrection; it is Christ Himself, Who is "the Resurrection and the Life" (John 11:25). The service of Pascha is also the heart of the liturgical year, and the services of the paschal season are contained in the *Pentecostarion*. No other text of the Church surpasses the *Pentecostarion* in beauty; no other text is dearer to the faithful.

The date of Pascha determines all the feasts of the *Pentecostarion* and the *Triodion* as well as when the eight-week cycles of the *Octoëchos* begin each year. Pascha is the heart of the liturgical year because the Resurrection of Christ is the heart of the Christian life: we live in the light and hope of Christ's Resurrection and not for the brief and illusory life of the passions and the flesh. Pascha is celebrated for forty days, the longest period of all the Church's festivals. It should not be overlooked that the eighth day of Pascha, Thomas Sunday, is not limited to a commemoration of the Apostle's "good unbelief" that confirmed our faith in the Resurrection. The same feast is also called "Antipascha"—that is, "in the place of Pascha," not "in opposition to Pascha"—because this day inaugurates the celebration of Christ's Resurrection on all Sundays throughout the year; it consecrates every Sunday of the year to Pascha.

Our first edition of the *Pentecostarion,* which was the first of the Church's principal service books that we have published, was printed in 1990. In 1997 we printed our *Great Horologion* and, in 2005, the twelve volumes of the *Menaion.* In preparing this second edition of the *Pentecostarion,* we have incorporated many hymns that were printed in a revised version in the *Horologion,* and we have made the physical format and the conventions used in rubrics and indications of typicon to conform to those established for the *Menaion.*

For the first edition, we used as the basis of our translation the Greek edition of the *Pentecostarion* published at Venice in 1836 by Bartholomew of the Monastery of Koutloumousiou on the Holy Mountain of Athos. For this revised edition, we have also consulted Bartholomew's third edition, printed in Venice in 1856, and an edition printed in Rome in 1884, besides a modern edition based on Bartholomew's, the *Ἀποστολικὴ Διακονία* edition of 1959. For the great feasts, especially the Iambic Canon of Pentecost, we have consulted Saint Nicodemus's *Ἑορτοδρόμιον,* his commentary on the Canons of the Great Feasts that was printed in Venice in 1836.

In comparing different Greek editions, one occasionally encounters variant readings. Some can be dismissed as obvious typographical errors. When the choice between variant readings is not straightforward, we usually consult the Slavonic text also.

One reviewer of our first edition gave us a lashing for following what he considered a "faulty" text, singling out for censure two Troparia of the fourth Ode of the Paschal Canon.

The first Troparion of the fourth Ode reads:

> Christ revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

Our critic contended that "mortal" (*βροτός*) should rather be "food" (*βρωτός*).

The second Troparion of the fourth Ode reads:

> Christ, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

He contended that "Christ" was a misreading for *χρηστός,* that is, "good," giving textual evidence why, and adding that both the readings he preferred matched those given by Saint Nicodemus in his *Ἑορτοδρόμιον.*

Though our clergy in Georgia checked the Georgian texts and found they supported our readings rather than our critic's (he dismissed the Slavonic translation of them as wrong), through the kindness of Houghton Library at Harvard we obtained access to four Greek editions of the *Pentecostarion* older than Bartholomew's:

1. An edition of the *Pentecostarion* printed in Venice in 1591
2. Venice 1603, printed by Antonio Pinello
3. Venice 1681, printed by Andreas Ioulianou
4. Rome 1738

All four editions had *βροτός* ("mortal") rather than *βρωτός* ("food") for the first Troparion, and *Χριστός* ("Christ") rather than *χρηστός* ("good") for the second. We consulted these texts on a number of other variant readings and will refer to them again further on.

Besides having recourse to a wider range of original texts for this second edition, we have also looked at the translations of Father Michael Gelsinger, a classical scholar and married Protopresbyter who labored for many years making many translations of the liturgical texts into English, and ended his life at our monastery in 1980 after receiving the Great Schema with the monastic name of Theodore. In many cases when a reading occurred to us that was slightly different from what we first had, we found it confirmed in his translation; often he supplied a reading that had not occurred to us but was obviously better, or a felicitous phrase that could not be passed over. He did not translate the complete text of the *Pentecostarion,* but many of the services or hymns that occur in it. While he was an accomplished scholar and a brilliant translator, many of his translations would not work for a modern

audience. As examples we give the three Troparia from the fourth Ode of the Paschal Canon (it will be noted that he also has "mortal" rather than "food" and "Christ" rather than "good"):

As firstborn male That issued forth
From womb of Mother virginal,
Christ on earth appeared; and as Mortal
He received the name of "Lamb;"
And since He ne'er has tasted sin
"Blameless" is He, and named "Our Passover;"
And "Perfect" is likewise His name,
For He is truly God.

As Yearling Lamb of Sacrifice,
And Crown of Blessing unto us,
Christ the Lord, in meekness consenting,
In behalf of all is slain
As Passover That purges sin;
And from His Tomb in beauty and splendor,
As Day Star of Righteousness He
Again on us has shined.

When Theopator David came
Before the portent-laden Ark,
He rejoiced with leaping and dancing:
But as God's own holy Flock
That see the portents now fulfilled,
Come and rejoice with heavenly gladness
For risen is Christ from the dead
As our Almighty Lord.

These are all set to the meter of the Greek original, and they are fine translations; but they require a training and sympathy for the conventions of poetry of a certain style that is far less common than it used to be.

In the two decades following the publication of the first edition we found many things needing revision, and this edition attempts to redress them. The service of the Sunday of Pascha we have left largely untouched. It has been used by us, our convents, and our parishes for so long in the present form, and has become such a part of us, that we have had to decline requests to set the Paschal Canon to the meter of the Greek. We made one correction in Ode Eight, adding the previously omitted "in thee" to the last line of the second Troparion of the eighth Ode; otherwise it remains unchanged.

Similarly there are a few texts in the original Greek that could raise minor questions, which we have not chosen to modify in the name of correcting them. They are not many. One concerns the hymns of Mid-Pentecost, which mostly have to do with the seventh chapter of the Gospel of Saint John. At John 7:14–15 we read, "*Now about the midst of the feast* Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?" At John 7:37, we read, "*In the last day,* that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink." These are two separate events, one on the middle-day of the feast, the other on the last, but the hymns conflate them into one referring only to the "midst" of the feast, since that is the whole point of the feast of Mid-Pentecost—it is the middle of the period between Pascha and Pentecost, and partakes of the grace of both: the grace of the Resurrection of the Son, and the grace of the outpouring of the Holy Spirit. This is poetic license used with a very deliberate purpose, and it would be pedantry to quibble with it.

A more questionable case seems to involve not conflation but confusion. The Sunday of the Blind Man commemorates the healing of the man born blind—that is, without eyes—who was healed after washing in the Pool of Siloam, as narrated in the ninth chapter of the Gospel of Saint John. What makes this miracle especially moving is that our Saviour came to the blind man unbidden, and healed him without being asked. Yet in two hymns, that of the Lity and the Sessional Hymn after the Second Reading from the Psalter in Matins, the blind man cries out to the "Son of David" with the plea to be healed, which frankly seems to be a slip, confusing this blind man with the Bartimaeus mentioned by Mark (10:49–52) and by Matthew in conjunction with another blind man (20:30–34)—who was healed not at Jerusalem, but in Jericho.

Finally there is the Doxasticon of the Praises of Vespers for the Sunday of the Paralytic, which begins, "In Solomon's Porch there lay a multitude of sick folk." Yet Solomon's Porch was part of the Temple compound, whereas the paralytic was healed a good distance away from the Temple, at the Sheep's Pool, where the Angel "troubled the waters" once a year, as the other hymns of the feast correctly state in accordance with John 5:2.

In none of these cases have we thought fit to emend the translation, as our job was to translate, not to edit or correct, the services—especially since we found no variant readings in the Greek or Slavonic that would support a change. Moreover, the four older Greek editions mentioned above, printed in Venice and Rome between 1591 and 1738, all have the reading "Solomon's Porch." If this last is a mistake, it is apparently a very old one, as would be suggested by the eighth-century *Hodoeporicon* of Saint Willibald:

> On the Feast of St. Martin our bishop came there [*the site where the Holy Sepulchre now stands*], and as soon as he reached the spot he began to feel sick and was confined to his bed until a week before Christmas. Then when he recovered and began to feel a little better he got up and went to the church called Holy Sion, which stands in the centre of Jerusalem. He prayed there and then went to Solomon's Porch, where there is a pool at which the sick used to lie waiting for the angel to move the waters, after which the first who went down into them was cured: this is where our Lord said to the paralytic: "Arise, take up thy bed and walk."[1]

There is a noticeable lacuna in the third prosomion of the Aposticha of the Praises of the Tuesday after the Sunday of the Blind Man. The hymn is set to the meter of *O righteous Father* (Plagal of First Tone) and each dash below represents a missing metrical syllable in the Greek texts:

Ὕψους ἐπέβη, φωτοφόρου ἐπιβάσεως,
φωτὶ θεογνωσίας καταλαμφθεὶς ὁ Τυφλός·
κἂν πρώην ἐτυφλοῦτο ἐξ ἀμφοῖν,
– –
– – – – – – – – – τὸν φωτοδότην γνωρίζει καὶ φωτουργόν,
τὸν ἀναλάμψαντα ἐκ τάφου τριημέρως, καὶ γῆν φαιδρύναντα αὐτοῦ τῇ Ἀναστάσει,
ἐξ ἧς ἐπέλαμψε, τὸ φῶς τῆς ἀναπλάσεως,
τοῖς ἐν σκότει κεκρατημένοις, βροτοῖς, δι' εὐσπλαγχνίαν, καὶ μέγα ἔλεος.

Some thirty-three syllables' worth of text is missing from all the Greek editions we have had access to, including the four older editions that we consulted at Harvard. The Slavonic, however, has preserved what seems to be the entire hymn, and taking the missing content from the Slavonic we have filled up the gap in our English version.

Most revisions made in this edition are in the metered hymns, many if not most of which have been completely redone for a more faithful translation and smoother chanting. We corrected whatever mistranslations we found wherever they might be, and in some cases caught omissions that had slipped our notice before.

1. *The Anglo-Saxon Missionaries in Germany,* tr. and ed. by C.H. Talbot, Sheed and Ward, 1954, p. 166.

For example, the acrostic for the Pannychis Canon for the Saturday of Souls identifies its author as "Arsenius," so we have included that in the heading.

Hymns from the *Octoëchos* that occur in the *Pentecostarion* were also checked against various Greek editions of the *Octoëchos,* but variations peculiar to the *Pentecostarion* and consistent throughout various Greek editions of the *Pentecostarion* have been respected.

In preparing the *Menaion,* we decided to incorporate into the rubric for canons the refrains that are said before the Troparia; consistent with that policy we have now included them in this second edition of the *Pentecostarion.* Breaking with our policy in the *Menaion,* however, we have decided to asterisk the Troparia of canons that have been set to meter in order to make it immediately obvious. These include the ninth Ode of the Canon of Thomas Sunday, the first, third, and ninth Odes of both Canons of the Ascension, and the Funeral Canon chanted on the Saturday of Souls. The entire Iambic Canon of Pentecost has also been set more strictly to meter, both for the sake of chanting, and for greater conformity to the poetic form of the original; this follows what we did for the Iambic Canons of the Nativity of Christ and Theophany in the *Menaion.*

A glossary has been added at the end of this volume as a guide to the specialized vocabulary that is necessary to specify the many types of hymns, parts of the services, and locations in an Orthodox church referred to in the *Pentecostarion.* Another appendix provides an index of the names of the prosomia used in the *Pentecostarion,* with the original Greek titles and our English equivalents. A third appendix provides an explanation and list of the conventions used for the sake of standardizing certain irregularities of English pronunciation in the metered hymns, which we reproduce from the Introduction of the *Menaion.* Those who intend to chant our hymns to the meter of the original Byzantine prosomia should familiarize themselves with these conventions. We provided above three troparia from Father Theodore Gelsinger's Paschal Canon, which are set to the meter of the original Greek; we were not the first to attempt English translations that could be chanted according to their melodies in the original. But we were also encouraged in this direction by the example of Saints Cyril and Methodius; according to Obolensky,[2] these two missionary Saints translated the services of the Church into Slavonic after the pattern of the original prosomia. They resorted to a textually defensible paraphrase in order to conform the Slavonic to the Byzantine meter, foregoing a literal translation. The detailed studies of the musicologist Miloš Velimirović[3] confirm Obolensky's opinion. The successors of Saints Cyril and Methodius, on the other hand, translated very literally and even preserved the word order of the original, abandoning any attempt at reproducing the meter. It must be said that, inasmuch as English averages a far lower number of syllables per word than Slavonic and boasts a decidedly larger vocabulary, it is far easier to render the Greek in a metered English version than it must have been to do the same in Slavonic.

The introduction of the *Menaion* printed at the beginning of the September volume provides explanations of how to use the various liturgical books together (*Menaion, Pentecostarion, Octoëchos, Triodion*), conventions of rubrics, the various levels of idiom in the service books with sections entitled "The Idiom of Scripture," "The Idiom of the Hymnology," and "The Idiom of Liturgical English," and a discussion of how to do the refrains for the Canons of Matins. No significant modification for the *Pentecostarion* would be needed that could require their inclusion here too, so we direct the interested reader to the Introduction of the *Menaion.* We will only reiterate here that the idiom of English translation of sacred texts based on the King James Bible of 1611 remains the standard and best model without any close competitor. It has stood the test of time; it is accessible to any willing to familiarize himself with it by simply applying himself to it; it has flooded the English language with proverbial sayings instantly known to all; it is lucid, authoritative, copious, flexible yet exact, dignified yet straightforward and vigorous, and it has a lexicon and syntax that is fixed and will remain comprehensible when today's unstable linguistic fashions have become undecipherable. It is exceptionally suited to the task of translating the divine hymnology into English, and our claim is not that our translations are fit to be compared with the language of the King James Bible, but that by taking the King James as our general model, our translations are far superior to what they would be if we modelled them on anything else.

Quotations from the Psalms are taken from our *Psalter According to the Seventy.* Other excerpts from Scripture have been made from the Orthodox texts (that of the Septuagint for passages from the Old Testament, and that of the Received Text for the New Testament) as given in the *Pentecostarion.*

The "reading from the Theologian" assigned after the Hypakoë of the Canon on Pascha is that by Saint Gregory the Theologian called Oration I, *On Easter and His Reluctance* on pages 203–4 of Volume Seven of the Nicene and Post-Nicene Fathers, Second Series. This short but powerful Oration was mined by Saint John of Damascus for many of the hymns of Pascha.

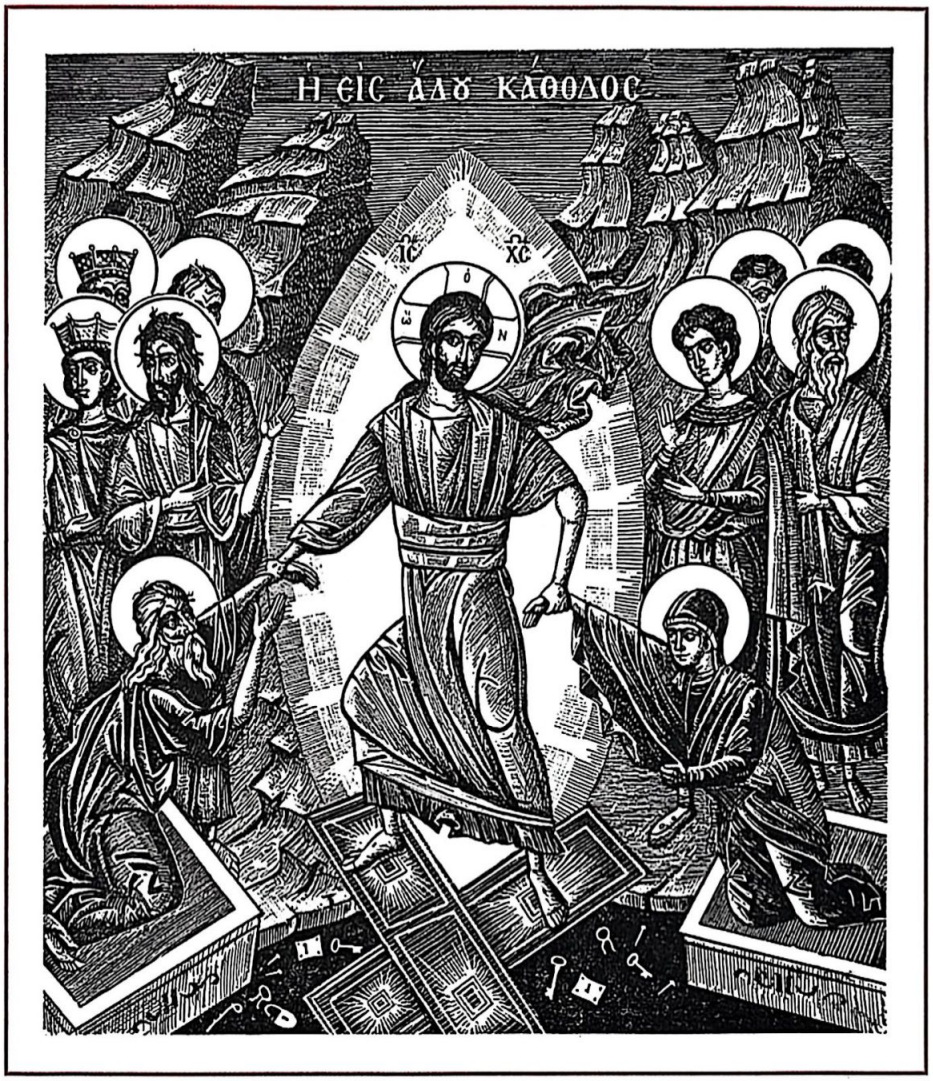
The "reading from the Theologian" assigned after the Hypakoë of the Canon of Thomas Sunday does not appear in the Nicene Fathers series but was translated by our monastery and printed in *Orthodox Life,* Volume Thirty, Number 2, March-April, 1980, pages 8–13, with the title *Homily on New Sunday [Antipascha], on Springtime, and on the Martyr Mamas.* The opening lines of this homily were also used by the hymnographer for the first hymn of the feast of the Consecration of the Church of the Holy Resurrection in the *Menaion* on September 13 and December 9.

The *Menaion* has been in print since 2005 and, with the Lord's help, we have now revised and reprinted our *Pentecostarion.* Our next liturgical project is the book of Holy Week (all the services from Lazarus Saturday through Holy and Great Saturday). After that we hope to publish the *Octoëchos/Paracletike,* and then the complete *Triodion.* We give thanks to God without Whom we would not have been able to do what we have done so far, and with Whose help we hope to finish the task of making all the principal liturgical books of the Orthodox Church available in English. If we are permitted to do this, sinners that we are, we will die happy sinners. May our shortcomings not detract from the holiness of this book. May it instead redound to the glory of God, and may the radiant beauty of the Resurrection which shines in it be "a light of revelation for the nations." May the new Israel, which sojourns in the spiritual desert of this world, slake her thirst with these waters and be reminded that in her exile she has with her the spiritual Rock, even until she enters the Promised Land.

> Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.
>
> HEIRMOS OF ODE THREE OF THE CANON OF PASCHA

2. Dimitri Obolensky, *The Byzantine Commonwealth—Eastern Europe, 500–1453* (New York: Praeger Publishers, 1971), p. 327.

3. Miloš M. Velimirović, *Byzantine Elements in Early Slavic Chant: The Hirmologion, Volume of Appendices* (Copenhagen: Ejnar Munksgaard, 1960).


Η ΕΙC ΑΔΟ ΚΑΘΟΔΟC
ΙC
ΧC
Ο
Ω
Ν

The Holy and Great Sunday of Pascha

Before the beginning of Paschal Matins, a short time before midnight, after the usual introductory prayers the choir chanteth the Canon of Holy Saturday from the Triodion, He that once had hidden beneath the sea's waves. *The lamps are not lit. The ecclesiarch distributeth candles unto the brethren, and the priest and the deacon array themselves in all their radiant paschal vestments. Upon the completion of the Canon, about the hour of Midnight, with all lights extinguished in the temple, all the semantra are sounded. After the chanting of the Resurrection Dismissal Hymn of Second Tone,* When Thou didst descend unto death, O Life Immortal, *the Beautiful Gates are opened, and the priest cometh forth, holding a candle lit from the unsleeping lamp over the Holy Table. Bestowing the sacred light from his candle unto the faithful, he chanteth, in Plagal of First Tone:*

COME, receive ye light from the Unwaning Light, and glorify Christ, Who is arisen from the dead.

This is chanted in turn by the choirs until all in the church have received the light.

Then, preceded by lanterns, the priest taketh the sacred Gospel, and the deacon the censer, and we all depart for the narthex, holding the lighted candles and chanting the hymn in Plagal of Second Tone:

ANGELS in the heavens, O Christ our Saviour, praise Thy Resurrection with hymns; deem us also who are on earth worthy to glorify Thee with a pure heart.

The lamplighter alone remaineth in the church and lighteth all the candles and icon lamps. In the narthex (or before the outer doors of the temple), a lectern is placed before the Royal Doors, which are closed; on this lectern the priest placeth the sacred Gospel. The deacon saith: Wisdom. Upright. Let us hear the holy Gospel. *The priest saith:* Peace be unto all, *and he readeth the Second Matinal Gospel,* And when the Sabbath was passed, *and the rest (Mark 16:1–8). Then, taking the censer into his hands and censing, he saith:*

GLORY to the Holy, and Consubstantial, and Life-creating, and Indivisible Trinity, always, now and ever, and unto the ages of ages.

And when we have responded Amen, *in a great voice the priest beginneth the following:*

THE PASCHAL TROPARION
Plagal of First Tone

CHRIST is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

This is said thrice by the priest, and thrice by the choirs, without the verses. (According to the current usage in the monasteries, the semantra and bells are sounded when the priest first chanteth the Troparion, Christ is risen.) *Then the priest, or the deacon, saith the following verses, and after each verse the same Troparion is chanted by the choirs:*

First verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Second verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire.

Third verse: So let sinners perish at the presence of God, and let the righteous be glad.

Fourth verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

Glory. Christ is risen . . . Both now. *Repeat the Same.*

Then the priest, in a greater voice:

CHRIST is risen from the dead, by death hath He trampled down death,

And the choir:

and on those in the graves hath He bestowed life.

Then the Great Litany, after which the priest exclaimeth: For unto Thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

And when the doors are opened, the priest and deacon enter, again preceded by lanterns. Following them, the Superior and the brethren begin the Canon. In each Ode, the Heirmos is chanted twice, and the Troparia are repeated enough times to make fourteen in each Ode, and the same Heirmos is chanted again by both choirs at the end of each Ode as a Katavasia. Before the Troparia, we say, Glory to Thy holy Resurrection, O Lord. *Without fail the Superior beginneth the Canon with the right choir, even though it may be the turn of the left choir; for from this day be-*

ginneth the sequence whereby the right and left choirs take turns. After each Ode, the Little Litany is intoned, and thereafter the exclamations are made as set forth below. The priest censeth at the beginning of the Canon, according to the prescribed order.

THE CANON OF PASCHA

A Composition of Saint John of Damascus
First Tone

ODE ONE

Heirmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

Katavasia: It is the day of Resurrection . . .

Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life. (*Thrice*)

Jesus, having risen from the grave as He foretold, hath granted us life everlasting and great mercy.

These last two hymns are chanted thus after each Ode.
Then the Little Litany, with the exclamation: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.
The choir: Amen.

ODE THREE

Heirmos

Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

Yesterday I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Katavasia: Come, let us drink a new drink . . .
Then the Little Litany, with the exclamation: For Thou art our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.
The choir: Amen.

THE HYPAKOË

Fourth Tone

When they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

And a reading from the Theologian, beginning with the words, It is the Day of Resurrection, and my beginning hath good auspices.

ODE FOUR

Heirmos

Let the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

Christ revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

Christ, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

David, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfilment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things . . .

Then the Little Litany, with the exclamation: For a good and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

ODE FIVE

Heirmos

LET us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

WHEN those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

BEARING lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Katavasia: Let us arise in the deep dawn . . .

Then the Little Litany, with the exclamation: For hallowed and glorified is Thine all-honourable and majestical Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

ODE SIX

Heirmos

THOU didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

HAVING kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O MY Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will, hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Katavasia: Thou didst descend . . .

Then the Little Litany, with the exclamation: For Thou art the King of Peace, and the Saviour of our souls, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

KONTAKION

Plagal of Fourth Tone

THOUGH Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

OIKOS

THE myrrh-bearing maidens anticipated the dawn, seeking, as it were day, the Sun Who was before the sun and Who had set in the tomb, and they cried out one to another: O friends, come, let us anoint with sweet-smelling spices the life-bringing and buried Body, even that Flesh which raiseth fallen Adam, who lieth in the grave. Let us go hence, let us make haste like the Wise Men, and let us adore and offer before Him myrrh as it were a gift to Him, Who is no longer wrapped in swaddling bands, but in a winding-sheet. And let us make lamentation and cry aloud in exclamation: Arise, O Master, Thou Who dost grant resurrection to the fallen.

The Synaxarion of the Menaion, then the following:

✠ On this, the holy and great Sunday of Pascha, we celebrate the life-bringing Resurrection of our Lord and God and Saviour Jesus Christ.

Verses

Christ, going down alone to the struggle with Hades,
Came forth again and brought with Him plenteous spoils of victory.

To Him be glory and dominion unto the ages of ages. Amen.

And straightway we chant in Plagal of Second Tone:

LET us who have beheld the Resurrection of Christ worship our holy Lord Jesus, Who is alone without sin. We worship Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For Thou art our God, and we know none other beside Thee, and we call upon Thy Name. Come, all ye faithful, let us worship Christ's holy Resurrection, for behold, through the Cross joy hath come to the whole world. For ever blessing the Lord, we praise His Resurrection. He endured the Cross for us, and by death destroyed death. (*Thrice*)

JESUS, having risen from the grave as He foretold, hath granted us life everlasting and great mercy. (*Thrice*)

ODE SEVEN

Heirmos

THE only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

THE godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

WE celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

TRULY sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Katavasia: The only blest . . .

Then the Little Litany, with the exclamation: Blessed and glorified be the dominion of Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

ODE EIGHT

Heirmos

THIS chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

COME, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

CAST thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, thy children have assembled unto thee from the West, the North, the Sea, and the East, in thee blessing Christ unto the ages.

O FATHER Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

We praise, we bless, and we worship the Lord.

Katavasia: This chosen and holy . . .

Then the Little Litany, with the exclamation: For blessed is Thy Name, and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

The deacon: Let us magnify the Theotokos and Mother of the Light, honouring her with hymns.

And the choirs chant the hymns of the ninth Ode:

ODE NINE

Megalynarion

Magnify, O my soul, Him Who suffered willingly, and was buried, and arose from the grave on the third day.

Heirmos

SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Megalynarion

Magnify, O my soul, Christ the Giver of life, Who arose from the grave on the third day.

And again the Heirmos:

Shine, shine, O new Jerusalem . . .

Megalynarion

Christ is the new Pascha, the living sacrificial Victim, the Lamb of God that taketh away the sin of the world.

Troparion

O THY divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

Megalynarion

Today the whole creation is glad and doth rejoice, for Christ is risen, and Hades hath been despoiled.

And again the Troparion:

O Thy divine and beloved . . .

Glory. *Megalynarion*

Magnify, O my soul, the dominion of the Undivided Godhead of Three Hypostases.

Troparion

O GREAT and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant

that we partake of Thee fully in the unwaning day of Thy Kingdom.

Both now. *Megalynarion*

Rejoice, O Virgin, rejoice; rejoice, O blessed one; rejoice, O most glorified one, for thy Son hath arisen from the grave on the third day.

And again the Troparion:

O great and most sacred Pascha . . .

Megalynarion

The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.

Katavasia

SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

CHRIST is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life. (*Thrice*)

JESUS, having risen from the grave as He foretold, hath granted us life everlasting and great mercy.

The foregoing hymns of the ninth Ode are given according to current usage. The traditional order for the chanting of the ninth Ode is as set forth below:

Megalynarion: Magnify, O my soul, Him Who suffered willingly, and was buried, and arose from the grave on the third day. *And the Heirmos:* Shine, shine . . .

Megalynarion: Magnify, O my soul, Him Who suffered willingly, and was buried, and arose from the grave on the third day. *And the Heirmos:* Shine, shine . . .

Megalynarion: Magnify, O my soul, Christ the Giver of life, Who arose from the grave on the third day. *And the Heirmos:* Shine, shine . . .

Megalynarion: Christ is the new Pascha, the living sacrificial Victim, the Lamb of God that taketh away the sin of the world. *And the Heirmos:* Shine, shine . . .

Megalynarion: The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day. *And the Troparion:* O Thy divine . . .

Megalynarion: Mary Magdalene ran unto the grave, and on seeing Christ, she questioned Him as though He were the gardener. *And the Troparion:* O Thy divine . . .

Megalynarion: A radiant Angel cried unto the women: Cease from weeping, for Christ is risen and Hades hath been despoiled. *And the Troparion:* O Thy divine . . .

Megalynarion: Roaring royally as the Lion of Judah, having slept Thou didst awake the dead from ages past. *And the Troparion:* O Thy divine . . .

Megalynarion: O ye peoples, be glad, for Christ is risen, trampling down death and raising the dead. *And the Troparion:* O great and most sacred Pascha . . .

Megalynarion: Today the whole creation is glad and doth rejoice, for Christ is risen, and Hades hath been despoiled. *And the Troparion:* O great and most sacred Pascha . . .

Megalynarion: Today the Master despoiled Hades and raised them that from ages past were in fetters and held in grievous bondage. *And the Troparion:* O great and most sacred Pascha . . .

Glory to the Father, and to the Son, and to the Holy Spirit. *Megalynarion:* Magnify, O my soul, the dominion of the Undivided Godhead of Three Hypostases. *And the Troparion:* O great and most sacred Pascha . . .

Both now and ever, and unto the ages of ages. Amen. *Megalynarion:* Rejoice, O Virgin, rejoice; rejoice, O blessed one; rejoice, O most glorified one, for thy Son hath arisen from the grave on the third day. *And the Heirmos:* Shine, shine . . .

And again: Shine, shine . . . *is chanted as the Katavasia. Then:* Christ is risen . . . (*thrice*), *and* Jesus having risen . . .

Then the Little Litany, with the exclamation: For all the hosts of the Heavens praise Thee, and unto Thee do they send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

EXAPOSTILARION

Second Tone

WHEN Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world! (*Thrice*)

For the Praises we allow for four verses and chant four Resurrection Stichera of the Octoëchos, and then the Stichera of Pascha with their verses, as here set forth:

FROM THE OCTOËCHOS

First Tone

Verse: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

WE praise Thy saving Passion, O Christ, and we glorify Thy Resurrection.

Verse: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

THOU Who didst endure the Cross, and didst abolish death, and didst arise from the dead: Make our life peaceful, O Lord, since Thou alone art omnipotent.

Verse: Praise Him with timbrel and dance, praise Him with strings and flute.

THOU Who didst despoil Hades, and didst raise up man by Thy Resurrection, O Christ: Deem us worthy to hymn and glorify Thee with purity of heart.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

GLORIFYING Thy God-befitting condescension, we praise Thee, O Christ; for Thou wast born of a Virgin, and yet Thou wast inseparable from the Father. Thou didst suffer as man, and didst endure the Cross willingly. Thou didst rise from the grave as though coming forth from a bridal chamber, that Thou mightest save the world. O Lord, glory be to Thee.

THE STICHERA OF PASCHA WITH THEIR VERSES

Plagal of First Tone

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

A SACRED Pascha hath been shown forth to us today; a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer; a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that hath opened unto us the gates of Paradise, a Pascha that doth hallow all the faithful.

Verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire.

COME from that scene, O women, bearers of good tidings, and say to Sion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance, and be glad, O Jerusalem, for thou hast seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the righteous be glad.

THE myrrh-bearing women at deep dawn drew nigh to the tomb of the Giver of life; they found an Angel sitting upon the stone, and he, addressing them, in this manner did say: Why seek ye the Living among the dead? Why mourn ye the Incorruptible amid corruption? Go, proclaim it unto His disciples.

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

A PASCHA of delight, Pascha, the Lord's Pascha, an all-venerable Pascha hath dawned for us, a Pascha whereon let us embrace one another with joy. O Pascha, ransom from sorrow! Today Christ hath shone forth from the tomb as from a bridal chamber, and hath filled the women with joy, saying: Proclaim it unto the Apostles.

Glory; Both now. *Plagal of First Tone*

IT is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

Then Christ is risen *is repeated thrice more, and we continue chanting it many times, until the brethren have greeted and kissed each other. This salutation taketh place in the following manner:*

The priest taketh the holy Gospel and standeth before the Gates of the sanctuary. The abbot approacheth and kisseth the holy Gospel and the priest; he then taketh the Gospel from the hands of the priest and standeth to his right. Then all the brethren, according to their order, kiss first the holy Gospel, and then the priest and the abbot; then standing in line after the abbot, in order of seniority, they greet and kiss one another.

After the salutation, the Catechetical Homily of Saint John Chrysostom is read by the abbot or the ecclesiarch, and all the brethren stand, listening to the reading.

THE CATECHETICAL HOMILY

Of our Father among the Saints John Chrysostom,
Archbishop of Constantinople,
For the Holy and Radiant Day of the
Glorious and Saving Resurrection of Christ our God

Bless, Master.

IF any be pious and a lover of God, let him delight in this fair and radiant festival.

If any be an honest servant, let him come in and rejoice in the joy of his Lord.

If any have wearied himself with fasting, let him now enjoy the recompense.

If any have worked from the first hour, let him receive today his just reward.

If any have come after the third, let him feast with thankfulness.

If any have arrived after the sixth, in no wise let him be in doubt; in no way shall he suffer loss.

If any be later than the ninth, let him draw nigh, let him not waver.

If any arrive only at the eleventh, let him not be fearful for

his slowness, for the Master is munificent and receiveth the last even as the first; He giveth rest to him of the eleventh even as to him who hath wrought from the first hour.

He is merciful to the last and provideth for the first; and to this one He giveth, and to that one He showeth kindness.

He receiveth their labours and acknowledgeth the purpose, and He honoureth the deed and praiseth the intention.

Wherefore, enter ye all into the joy of our Lord, and let the first and the second take part in the reward.

Ye rich and ye poor, dance for joy together.

Ye sober and ye heedless, do honour to this day.

Ye that fasted, and ye that fasted not, be glad today.

The table is full: do ye all fare sumptuously.

The calf is ample: let no one go forth hungry.

Let all enjoy the banquet of Faith.

Let all enjoy the riches of kindness.

Let none lament poverty, for revealed is the Kingdom prepared for all.

Let no one bewail transgressions, for forgiveness hath dawned forth from the tomb.

Let no one be fearful of Death, for the death of the Saviour hath set us free.

He hath quenched Death by being subdued by Death.

He Who came down into Hades, despoiled Hades; and Hades was embittered when he tasted of Christ's Flesh.

Esaias, anticipating this, cried out and said: Hades was embittered when below he met Thee face to face.

He was embittered, for he was abolished.

He was embittered, for he was mocked.

He was embittered, for he was slain.

He was embittered, for he was overthrown.

He was embittered, for he was fettered.

He received a body, and encountered God.

He received earth, and met Heaven face to face.

He received what he saw, and fell because of what he saw not.

O Death, where is thy sting? O Hades, where is thy victory?

Risen is Christ, and thou art overthrown.

Risen is Christ, and the demons are fallen.

Risen is Christ, and the Angels rejoice.

Risen is Christ, and life doth reign.

Risen is Christ, and there is none dead in the tomb.

For Christ is raised from the dead, and is become the firstfruits of them that slept.

To Him be glory and dominion unto the ages of ages. Amen.

Then we chant the Dismissal Hymn of Saint John Chrysostom, in Plagal of Fourth Tone:

GRACE shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but whilst instructing us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

The Litany and the Dismissal.

NOTE

It should be known that from this Holy and Great Sunday of Pascha until the Saturday of Renewal Week, the Hours, Compline, and the Midnight Service are replaced by the Paschal Hours thus:

After the exclamation by the priest, Blessed is our God, *we say:*

CHRIST is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life. (*Thrice*)

Then:

LET us who have beheld the Resurrection of Christ worship our holy Lord Jesus,Who is alone without sin. We worship Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For Thou art our God, and we know none other beside Thee, and we call upon Thy Name. Come, all ye faithful, let us worship Christ's holy Resurrection, for behold, through the Cross joy hath come to the whole world. For ever blessing the Lord, we praise His Resurrection. He endured the Cross for us, and by death destroyed death. (*Thrice*)

WHEN they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

THOUGH Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

IN the grave bodily; in Hades with Thy soul, though Thou wast God; in Paradise with the thief; and on the throne with the Father and the Spirit wast Thou Who fillest all things, O Christ the Uncircumscribable.

Glory.

HOW life-giving, how much more beautiful than paradise, and truly more resplendent than any royal palace proved Thy grave, the source of our resurrection, O Christ.

Both now.

REJOICE, O sanctified and divine tabernacle of the Most High; for through thee, O Theotokos, joy is given to them that cry: Blessed art thou among women, O all-immaculate Lady.

Lord, have mercy (*forty times*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father bless.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

And again, Christ is risen . . . (*thrice*). Glory; both now. Lord, have mercy (*thrice*). Bless. *And the usual Dismissal.*

This service is done thrice, for the Hours, for Compline, and for the Midnight Service.

THE LITURGY

The Service of the Liturgy is done more quickly, and we chant the following Antiphons:

THE ANTIPHONS

Chanted in the Liturgy on the Sunday of Pascha and in all of Renewal Week

FIRST ANTIPHON
Second Tone

Verse: Shout with jubilation unto the Lord, all the earth.
By the intercessions of the Theotokos, O Saviour, save us.

Verse: Chant ye unto His Name, give glory in praise of Him.
By the intercessions . . .

Verse: Say unto God: How awesome are Thy works! In the multitude of Thy power shall Thine enemies be proved false unto Thee.
By the intercessions . . .

Verse: Let all the earth worship Thee and chant unto Thee; let them chant unto Thy Name, O Most High.
By the intercessions . . .

Glory; both now.

And both choirs together:

By the intercessions of the Theotokos, O Saviour, save us.

SECOND ANTIPHON
Second Tone

Verse: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.
O Son of God, Who didst arise from the dead, save us who chant to Thee: Alleluia.

Verse: That we may know upon the earth Thy way, among all the nations Thy salvation.
O Son of God, Who didst arise . . .

Verse: Let the peoples give Thee praise, O God, let all the peoples praise Thee.
O Son of God, Who didst arise . . .

Verse: Let God bless us, and let all the ends of the earth fear Him.
O Son of God, Who didst arise . . .

Glory; both now.

And both choirs together:

Only-begotten Son and Word of God, Thou Who art immortal . . .

THIRD ANTIPHON
Plagal of First Tone

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.
Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

Verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire.
Christ is risen from the dead . . .

Verse: So let sinners perish at the presence of God, and let the righteous be glad.
Christ is risen from the dead . . .

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.
Christ is risen from the dead . . .

ENTRANCE HYMN

In congregations bless ye God, the Lord from the wellsprings of Israel.
O Son of God, Who didst arise from the dead, save us who chant to Thee: Alleluia.

Then, Christ is risen from the dead . . . (*Thrice*)
The Hypakoë: When they who were with Mary came . . .
The Kontakion: Though Thou didst descend . . .

Instead of the Thrice-holy Hymn:
All ye that in Christ have been baptized, Christ have ye put on. Alleluia.

The Prokeimenon of the Epistle. Plagal of Fourth Tone

This is the day which the Lord hath made, let us rejoice and be glad therein.
Verse: O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

The Acts of the Apostles (1:1–8)

The former treatise have I made . . .

Alleluia. Fourth Tone

Thou, O Lord, shalt rise up and have pity upon Sion, for it is time to have compassion on her, yea, the time is come.

Verse: The Lord from Heaven hath looked upon the earth, to hear the groaning of them that be in fetters, to loose the sons of the slain.

The Holy Gospel according to Saint John (1:1–17)

In the beginning was the Word . . .

And the rest of the Liturgy of Saint John Chrysostom.

Instead of It is truly meet, *we chant the last Megalynarion* The Angel cried *and the Heirmos of the ninth Ode of the Canon.*

The Communion Hymn

Partake ye of the Body of Christ, taste of the Immortal Source.

Instead of Blessed be the Name of the Lord, *and* I will bless the Lord at all times (*Psalm 33*), *we chant* Christ is risen. *Likewise, in the refectory, where there is a great consolation for the brethren in all foods, instead of* I will exalt Thee, O my God (*Psalm 144*), *we chant* Christ is risen.

After all have eaten, the appointed brother bringeth the artos whole, and he placeth it on the Panagiarion; and, asking forgiveness according to the custom, he taketh the artos in his hands; and raising it slightly, he exclaimeth: Christ is risen! *And we answer:* Truly He is risen! *And he again maketh the sign of the Cross with the artos saying:* We worship His arising on the third day. *And we chant the Hypakoë and the Kontakion; and we kiss the artos while chanting* Christ is risen. *We do not partake of it today, however, but we celebrate its elevation as described above every day, until Saturday of Renewal Week. Then we break it and partake of it.*

The elevation of the artos should take place in the refectory throughout the present week. But from Thomas Sunday until the Wednesday before the Ascension, the following exclamation is used: Christ is risen! Truly He is risen! O all-holy Theotokos, help us, *to which the deacon saith,* By her intercessions, O God, have mercy on us and save us.

NOTE

From this radiant day onward, we begin reading Saint John Chrysostom's Commentary on the Acts of the Holy Apostles, which we finish before the Sunday of All Saints.

ANOTHER NOTE

If it should come to pass that one of the brethren passeth unto the Lord in this Holy Week of Renewal, we do not chant over him the usual Service for the Reposed, but rather, all of the Resurrection service; that is to say, after Blessed is our God, we chant Christ is risen (thrice), Let us who have beheld the Resurrection of Christ (thrice), then the Canon of Pascha, the Epistle, and the Gospel. During the Praises is given the last kiss, and then the Dismissal.

THE HOLY AND GREAT SUNDAY OF PASCHA

VESPERS

The priest putteth on all his priestly vestments, and standing before the Holy Table with the censer, he maketh the sign of the Cross therewith and exclaimeth:

Blessed is our God . . . *And when we have answered,* Amen, *the priest beginneth,* Christ is risen (*thrice*), *and the rest, the same as at Matins, as it is found on page 15.*

For Lord, I have cried, *we allow for six verses and chant the following Resurrection Stichera of the Octoëchos:*

Second Tone

COME, let us worship God the Word, Who was begotten of the Father before the ages, and was incarnate of the Virgin Mary; for having endured the Cross, He was delivered over to burial, as He willed; and arising from the dead, He saved me, the erring man.

NAILING to the Cross the handwriting that was against us, Christ our Saviour hath blotted it out, and hath destroyed the dominion of death. We worship His arising on the third day.

WITH the Archangels let us praise the Resurrection of Christ; for He is the Redeemer and Saviour of our souls. And in terrible glory and sovereign power, He cometh again to judge the world which He fashioned.

Anatolian Stichera

THEE, the Crucified and Buried, did the Angel proclaim as Master; and he said unto the women: Come, behold where the Lord lay, for as the Almighty, He is risen as He said. Wherefore, we worship Thee, Who alone art immortal. O Life-giving Christ, have mercy on us.

BY Thy Cross, Thou didst abolish the curse of the tree; by Thy burial, Thou hast slain the dominion of death; and by Thine arising, Thou hast enlightened the race of man. Wherefore, we cry out to Thee: O Benefactor, Christ our God, glory be to Thee.

OUT of fear, the gates of death opened unto Thee, O Lord; and on beholding Thee, the

gate-keepers of Hades trembled; for Thou didst crush the brazen gates, and didst break the iron bars. And Thou didst lead us out of darkness and the shadow of death, and didst break our bonds asunder.

Glory.

CHANTING the hymn of salvation, with our mouths let us sing: Come ye all, let us fall prostrate in the house of the Lord, saying: Thou Who wast crucified upon the Tree, and didst arise from the dead, and art in the bosom of the Father, be gracious unto our sins.

Both now. *Theotokion*

THE shadow of the Law is passed away with the coming of grace; for as the bush was not consumed when it was burning, thus as a virgin didst thou give birth, and a virgin didst thou remain. In the stead of a pillar of fire, there hath arisen the Sun of Righteousness; in the stead of Moses, Christ, the Salvation of our souls.

Then the Entrance with the Gospel, O Joyous Light, *and the following Prokeimenon:*

Grave Tone

What God is as great as our God? Thou art God Who alone workest wonders.

Verse: Thou hast made Thy power known among the peoples; with Thine arm hast Thou redeemed Thy people.

What God is as great . . .

Verse: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

What God is as great . . .

Verse: I remembered the works of the Lord; for I will remember Thy wonders from the beginning.

What God is as great . . .

After the Prokeimenon, the deacon exclaimeth:

And that we may be deemed worthy to hear the holy Gospel, let us beseech the Lord our God.

The Holy Gospel according to Saint John (20:19–25)

When it was evening on that day . . .

Then Let us all say. Vouchsafe, O Lord. Let us complete our evening prayer.

And after the exclamation, we chant the following Resurrection Apostichon of the Octoëchos:

Second Tone

THY Resurrection, O Christ Saviour, hath enlightened the whole world; and Thou hast restored Thine own creature. O Almighty Lord, glory be to Thee.

Then the Stichera of Pascha with their verses, as set forth previously, and the Dismissal.

MONDAY OF RENEWAL WEEK

MATINS

Before the beginning of the service, the lamplighter lighteth the lamps and candles. Then he striketh the great semantron and the metal semantron. And when we have gathered, the priest maketh the usual bow before the Superior and goeth into the Sanctuary. Taking the censer, he standeth before the Holy Table, without his full priestly vestments, and, pronouncing the blessing, he chanteth the Troparion, Christ is risen (*thrice*). *And we chant the same. Then the Litany is intoned. After the exclamation we begin the Canon* It is the day of Resurrection *exactly as set forth in the Matins of Sunday.*

It should be known that after the priest pronounceth the blessing, while Christ is risen *is being chanted, he censeth the Holy Table and all of the Sanctuary as usual. At the beginning of the Canon he goeth out and censeth the temple and the brethren according to the accustomed order.*

After the exclamation of the ninth Ode, we chant the Exapostilarion, When Thou hadst fallen asleep (*thrice*).

For the Praises we allow for four verses and chant the following Resurrection Stichera of the Octoëchos:

Second Tone

EVERY breath and all creation glorifieth Thee, O Lord; for by the Cross didst Thou abolish death, that Thou mightest show forth unto the peoples Thy Resurrection from the dead, since Thou alone art the Friend of man.

LET the Jews make answer: How did the soldiers lose the King Whom they were guarding? Why was it that the stone did not retain the Rock of Life? Let them either give up Him that was buried, or worship Him that is risen, saying with us: Glory to the multitude of Thy compassions; O our Saviour, glory be to Thee.

REJOICE, O ye peoples, and be glad. An Angel sat upon the stone of the tomb; he himself proclaimed the glad tidings unto us, saying: Christ is risen from the dead, the Saviour of the world, and He hath filled all things with fragrance. Rejoice, O ye peoples, and be glad.

BEFORE Thy conception, O Lord, an Angel brought the greeting, Rejoice, to her that is full of grace; and, at Thy Resurrection, an Angel rolled away the stone of Thy glorious tomb. The one, in-

stead of sorrow, announced the tokens of gladness. The other, instead of death, proclaimed the life-giving Master unto us. Wherefore, we cry unto Thee: O Benefactor of all, Lord, glory be to Thee.

And the Stichera of Pascha, as set forth in the Matins of Sunday. Christ is risen (*thrice*), *then the Litany and the Dismissal.*

The service is performed in this manner throughout the whole of Renewal Week.

THE LITURGY

The Antiphons of Pascha, as set forth previously.

The Prokeimenon of the Epistle. Plagal of Fourth Tone

Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The Acts of the Apostles (*1:12–17, 21–26*)

In those days, the Apostles returned unto Jerusalem . . .

Alleluia. First Tone

The Heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the Saints.

Verse: God Who is glorified in the council of the Saints is great and terrible towards all that are round about Him.

The Holy Gospel according to Saint John (*1:18–28*)

No man hath seen God at any time . . .

The Communion Hymn of Pascha

Partake ye of the Body of Christ, taste of the Immortal Source.

MONDAY OF RENEWAL WEEK

VESPERS

After Christ is risen, *and the rest, as set forth on page 23, for* Lord, I have cried, *we allow for six verses and chant the following Resurrection Stichera of the Octoëchos:*

Third Tone

By Thy Cross, O Christ our Saviour, the dominion of death hath been destroyed, and the deception of the devil hath been abolished; and the race of man, having been saved by faith, doth daily offer praise to Thee.

All things have been enlightened by Thy Resurrection, O Lord, and Paradise is opened again; and, whilst acclaiming Thee, the whole of creation doth daily offer praise to Thee.

I glorify the might of the Father and the Son, and the power of the Holy Spirit do I praise, even the indivisible, uncreated Godhead, the Trinity one in essence, reigning unto eternity for ever.

Anatolian Stichera

Thy precious Cross do we worship, O Christ, and Thy Resurrection do we praise and glorify; for by Thy wounding are we all healed.

We praise the Saviour, Who was incarnate of the Virgin, for He was crucified for our sake and arose on the third day, granting us great mercy.

Going down to those in Hades, Christ proclaimed the glad tidings, saying: Take courage, I have conquered now; I am the Resurrection; having destroyed the gates of death, I shall lead you up.

Glory.

We who stand unworthily in Thine undefiled house sing an evening hymn, crying from the depths: O Christ God, Who didst enlighten the world by Thy Resurrection on the third day, rescue Thy people out of the hand of Thine enemies, O Friend of man.

Both now.

How can we not marvel at thy theandric Offspring, O all-revered one? For without experience of wedlock, thou, O all-blameless one, hast brought forth in the flesh a fatherless Son, Who was born motherless of the Father before the ages, and Who in no way suffered change or intermingling or division, but preserved in their entirety the properties of each essence. Wherefore, O Lady, Virgin Mother, do thou entreat Him that the souls of them that, in Orthodox manner, profess thee to be God's Birthgiver may be saved.

Then the Entrance, O Joyous Light, *and the following Prokeimenon:*

Grave Tone

Our God is in Heaven and on earth; all things soever He hath willed, He hath done.

Verse: When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judea became His sanctuary, Israel His dominion.

Our God is in Heaven . . .

Verse: The sea beheld and fled, Jordan turned back.
Our God is in Heaven . . .

Verse: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?
Our God is in Heaven . . .

Then Let us all say. Vouchsafe, O Lord. Let us complete our evening prayer.

And after the exclamation, the following Resurrection Apostichon of the Octoëchos:

Third Tone

O CHRIST, Who by Thy Passion didst darken the sun, and Who by the light of Thy Resurrection didst make all things radiant with joy, accept our evening hymn, O Friend of man.

Then the Stichera of Pascha and Christ is risen, *as set forth previously, and the Dismissal.*

TUESDAY OF RENEWAL WEEK

MATINS

The whole Service of Pascha is chanted, as set forth previously.

For the Praises, we allow for four verses and chant the Resurrection Stichera of the Octoëchos:

Third Tone

COME, all ye nations, learn the power of this awesome mystery; for Christ our Saviour, the Word Who was in the beginning, was crucified for us, and was buried of His own will, and arose from the dead, that He might save all things. Let us worship Him.

THY guards have proclaimed all Thy wondrous deeds, O Lord, but the council of futility filled their hands with gifts, thinking to hide Thy Resurrection, which the world doth glorify. Have mercy on us.

ALL things are filled with gladness, having received the proof of the Resurrection. For Mary Magdalene came unto the tomb; she found an Angel in resplendent apparel sitting upon the stone and saying: Why seek ye the Living among the dead? He is not here, but He is risen, even as He said; and He goeth on before you into Galilee.

IN Thy light, O Master, shall we see light, O Friend of man; for Thou didst arise from the dead, granting salvation to the race of man, that all creation might glorify Thee, the only sinless One. Have mercy on us.

Then the Stichera of Pascha and Christ is risen, *as set forth previously, and the Dismissal.*

THE LITURGY

The Antiphons of Pascha.

The Prokeimenon of the Epistle. Third Tone

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Verse: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

The Acts of the Apostles (2:14–21)

In those days, Peter, standing up with the eleven . . .

Alleluia. Plagal of Fourth Tone

Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Verse: The Lord hath sworn in truth unto David, and He will not annul it: of the fruit of thy loins will I set upon thy throne.

The Holy Gospel according to Saint Luke (24:12–35)

At that time, Peter arose and ran unto the sepulchre . . .

The Communion Hymn of Pascha

Partake ye of the Body of Christ, taste of the Immortal Source.

TUESDAY OF RENEWAL WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following Resurrection Stichera of the Octoëchos:*

Fourth Tone

IN worshipping Thy life-creating Cross unceasingly, O Christ God, we glorify Thy Resurrection on the third day; for thereby hast Thou renewed the corrupted nature of man, O Almighty One. And Thou hast shown us the way up unto the Heavens, since Thou alone art good and the Friend of man.

THOU didst annul the sentence of the tree of disobedience, O Saviour, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God Thou didst rend asunder the bonds of death. Wherefore, we worship Thy Resurrection from the dead, while crying out in gladness: O Almighty Lord, glory be to Thee.

THE gates of Hades didst Thou shatter, O Lord, and by Thy death Thou didst destroy the kingdom of death. And Thou didst free the race of man from corruption, granting life and incorruption and great mercy to the world.

Anatolian Stichera

COME, O ye peoples, let us praise the Saviour's arising on the third day, whereby we were delivered from the indissoluble bonds of Hades. And we all received incorruption and life, while crying: Thou Who wast crucified and buried and didst arise, save us by Thy Resurrection, O only Friend of man.

ANGELS and men, O Saviour, praise Thine arising on the third day, whereby the ends of the world were enlightened. And we were all freed from slavery to the enemy, while crying: O Creator of life, omnipotent Saviour, save us by Thy Resurrection, O only Friend of man.

THOU didst crush the brazen gates and shatter the bars, O Christ God, and Thou didst raise the fallen race of man; for this cause we cry out with one accord: Thou Who didst arise from the dead, Lord, glory be to Thee.

Glory.

O LORD, Thy birth from the Father is timeless and from everlasting; Thine incarnation of the Virgin is inexpressible and inexplicable to men. And Thy descent into Hades is terrible unto the devil and his angels; for having trampled on death, Thou didst arise on the third day, granting incorruption and great mercy unto men.

Both now.

HE that on thine account is now God's ancestor, the Prophet David, did aforetime in melody say of thee to Him that hath done great things to thee: The queen stood at Thy right hand. For Christ God, Who was pleased to become incarnate of thee without father that He might save the world, hath shown thee forth as the mother and cause of Life, that He might restore His image corrupted by the passions; and having found the stray sheep lost in the mountains and taken it upon His shoulders, He bringeth it unto His Father, and by His own will uniteth it with the Heavenly powers, O Theotokos; for He hath great and abundant mercy.

Then the Entrance, O Joyous Light, *and the following Prokeimenon:*

Plagal of Fourth Tone

With my voice unto the Lord have I cried, with my voice unto God, and He was attentive unto me.

Verse: In the day of mine affliction I sought out God, with my hands upraised by night before Him, and I was not deceived.

With my voice unto the Lord have I cried . . .

Verse: My soul refused to be comforted; I remembered God and I was gladdened.

With my voice unto the Lord have I cried . . .

Verse: O God, in the sanctuary is Thy way. What God is as great as our God? Thou alone art God Who workest wonders.

With my voice unto the Lord have I cried . . .

For the Aposticha, the following Resurrection Sticheron of the Octoëchos:

Fourth Tone. The Original Melody

LORD, when Thou didst ascend upon the Cross, * Thou didst utterly obliterate our ancestral curse. * And going down into Hades, * Thou didst set free those in fetters from all ages past, * granting unto the race of man * incorruption for ever; * hence, for this cause with hymns do we glorify * Thy life-creating and saving Rising from the dead.

Then the Stichera of Pascha and Christ is risen, *as set forth previously, and the Dismissal.*

WEDNESDAY OF RENEWAL WEEK

MATINS

The whole service of Pascha is chanted, as set forth previously.

For the Praises, we allow for four verses and chant the following Resurrection Stichera of the Octoëchos:

Fourth Tone

O THOU Who didst endure the Cross and death, and didst arise from the dead, O Almighty Lord, we glorify Thy Resurrection.

By Thy Cross, O Christ, Thou hast freed us from the ancient curse; and by Thy death, Thou hast destroyed the devil, who tyrannized our nature; and by Thine Arising, Thou hast filled all things with joy. Wherefore, we cry to Thee: Thou Who didst arise from the dead, Lord, glory be to Thee.

By Thy Cross, O Christ Saviour, guide us unto Thy truth, and deliver us from the snares of the enemy. Thou Who didst arise from the dead, raise us up who have fallen in sin, stretching out Thy hand to us, O man-befriending Lord, through the intercession of Thy Saints.

Without parting from the bosom of Thy Father, O only-begotten Word of God, Thou camest upon the earth, changelessly becoming man, out of love for man. And Thou didst endure the Cross and death in the flesh, Thou Who art impassible in Thy Godhead. And having risen from the dead, Thou didst grant immortality unto the race of man, since Thou alone art omnipotent.

Then the Stichera of Pascha and Christ is risen, *as set forth previously, and the Dismissal.*

THE LITURGY

The Antiphons of Pascha.

The Prokeimenon of the Epistle. Plagal of Second Tone

I shall commemorate thy name in every generation and generation.

Verse: Hearken, O daughter, and see, and incline thine ear; and forget thine own people, and thy father's house; and the king shall greatly desire thy beauty.

The Acts of the Apostles (2:22–38)

In those days, Peter said unto the people: Ye men of Israel . . .

Alleluia. Third Tone

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Verse: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

The Holy Gospel according to Saint John (1:35–52)

At that time John stood . . .

The Communion Hymn of Pascha

Partake ye of the Body of Christ, taste of the Immortal Source.

WEDNESDAY OF RENEWAL WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following Resurrection Stichera of the Octoëchos:*

Plagal of First Tone

By Thy precious Cross, O Christ, Thou hast put the devil to shame; and by Thy Resurrection, Thou hast blunted the sting of sin; and Thou hast saved us from the gates of death. We glorify Thee, O Only-begotten Son.

He that granted the resurrection unto the race of man was led as a sheep to slaughter; the princes of Hades were terrified of Him, and the grievous gates were lifted up; for Christ, the King of Glory, hath entered, saying to those in bonds: Go forth; and to those in darkness: Reveal yourselves.

O great wonder! having suffered in the flesh out of love for man, the Creator of things invisible, the Immortal One, is risen. Come, O ye kindreds of the nations, let us worship Him; for delivered from error by His compassion, we have learned to praise the one God in three Hypostases.

Anatolian Stichera

Evening worship do we offer Thee, the Unwaning Light, Who in the end of the ages, through the flesh as in a mirror, hast shined upon the world; and hast descended even unto Hades, and dispelled the darkness there, and hast shown the light of the Resurrection unto the nations. O Giver of Light, Lord, glory be to Thee.

Let us glorify Christ, the Author of our salvation; for when He arose from the dead, the world was saved from error. The choir of the Angels rejoiceth; the deception of the demons doth flee; Adam, who was fallen, is risen; the devil is destroyed.

The guards were instructed by the lawless: Conceal the Resurrection of Christ; and take ye pieces of silver, and say: While we were sleeping, the corpse was stolen from the tomb. Who hath seen, who hath ever heard of a corpse being stolen? espe-

cially one anointed with myrrh and naked, with the funeral shrouds being abandoned in the grave. Be not deceived, O ye Jews. Learn the sayings of the Prophets, and know that He is truly the Redeemer of the world and the Almighty One.

Glory.

O LORD, Who hast despoiled Hades and hast trampled upon death; O our Saviour, Who hast enlightened the world by Thy precious Cross; have mercy on us.

Both now.

IN the Red Sea there was once depicted an image of the unwedded Bride. There, Moses divided the water; here, Gabriel doth minister the wonder. Then the deep was trodden dry-shod by Israel; now Christ is born seedlessly of the Virgin. The sea, after the passage of Israel, remained untrodden; the blameless one, after the birth of Emmanuel, remained undefiled. O Thou Who art, and ever before didst exist, and hast appeared as man, O God: have mercy on us.

Then the Entrance, O Joyous Light, *and the following Prokeimenon:*

Grave Tone

Give ear, O God, unto my prayer, and disdain not my supplication.

Verse: Attend unto me, and hear me.
Give ear, O God, unto my prayer . . .

Verse: Because they have turned iniquity upon me, and with wrath were they angry against me.
Give ear, O God, unto my prayer . . .

Verse: As for me, unto God have I cried, and the Lord hearkened unto me.
Give ear, O God, unto my prayer . . .

For the Aposticha, the following Resurrection Sticheron of the Octoëchos:

Plagal of First Tone

THEE, O Christ our Saviour, Who wast incarnate and yet wast not parted from the Heavens, do we magnify with voices of song. For as the Lord Who loveth man, Thou didst accept the Cross and death for the sake of our race. Despoiling the gates of Hades, Thou didst arise on the third day, saving our souls.

Then the Stichera of Pascha and Christ is risen, *as set forth previously, and the Dismissal.*

THURSDAY OF RENEWAL WEEK

MATINS

The whole service of Pascha is chanted, as set forth previously.
For the Praises, we allow for four verses and chant the following Resurrection Stichera of the Octoëchos:

Plagal of First Tone

O LORD, when the grave had been sealed by the lawless, Thou camest forth from the tomb even as Thou wast born of the Theotokos. Thine incorporeal Angels knew not how Thou wast incarnate; the soldiers who guarded Thee did not perceive when Thou didst arise: for both these things are sealed fast against the inquisitive, but the wonders are made manifest unto those who worship the mystery with faith. Do Thou grant unto us who praise it exceeding joy and great mercy.

O LORD, having destroyed the everlasting bars and burst the bonds asunder, Thou didst arise from the tomb, leaving behind Thy funeral shrouds as a witness to the truth of Thy three-day burial. And Thou wentest on before into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us.

O LORD, the women ran unto the sepulchre to see Thee, the Christ, Who hadst suffered for us. And on drawing nigh, they found an Angel sitting upon the stone, which had rolled away in fear; and he cried to them and said: The Lord is risen! Say to the disciples: Risen from the dead is He that saveth our souls.

O LORD, even as Thou camest forth while the tomb was sealed, so also didst Thou enter unto Thy disciples while the doors were shut, showing unto them the sufferings of Thy body, which Thou didst accept, O Saviour, since Thou art long-suffering. As one of the seed of David, Thou didst endure wounds; but as the Son of God, Thou didst free the world. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us.

Then the Stichera of Pascha and Christ is risen, *as set forth previously, and the Dismissal.*

THE LITURGY

The Antiphons of Pascha.

The Prokeimenon of the Epistle. Third Tone

O chant unto our God, chant ye; chant unto our King, chant ye.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The Acts of the Apostles (2:38–43)

In those days, Peter said unto the people: Repent . . .

Alleluia. Fourth Tone

Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness; and Thy right hand shall guide Thee wondrously.

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

The Holy Gospel according to Saint John (3:1–15)

At that time, there was a man . . .

The Communion Hymn of Pascha

Partake ye of the Body of Christ, taste of the Immortal Source.

THURSDAY OF RENEWAL WEEK

VESPERS

We chant the following Service to the Most Holy Lady Theotokos of the Life-giving Spring, composed by Kyr Nicephorus Callistus of Xanthopoulos; though we do not find such a service mentioned in the Typicon, yet it hath been placed here in the Pentecostarion out of love for the Most Holy Theotokos.

For Lord, I have cried, *we allow for ten verses and chant the following six Resurrection Stichera of the Octoëchos:*

Plagal of Second Tone

Having the victory over Hades, O Christ, Thou didst ascend the Cross, that with Thyself Thou mightest raise them that sat in the darkness of death, O Thou Who art free among the dead. Thou Who dost pour forth life from Thine own light, O omnipotent Saviour, have mercy on us.

Having trampled on death, Christ is risen today, as He said, and hath granted joy unto the world; that while crying out, we all may thus chant the hymn: O Well-spring of life, O Unapproachable Light, O omnipotent Saviour, have mercy on us.

From Thee, O Lord, Who art in all creation, whither shall we sinners flee? To Heaven? but Thou Thyself dwellest there. To Hades? but Thou hast trampled on death. To the depths of the sea? but Thy hand is there, O Master. Unto Thee do we flee for refuge; falling down before Thee, we make entreaty: Thou Who didst rise from the dead, have mercy on us.

Anatolian Stichera

In Thy Cross, O Christ, do we boast, and Thy Resurrection do we praise and glorify; for Thou art our God; beside Thee we know none other.

Glory to Thy power, O Lord; for Thou hast destroyed him that had the dominion of death. Thou hast renewed us by Thy Cross, granting us life and incorruption.

Ever blessing the Lord, we praise His Resurrection; for He endured the Cross, and by death destroyed death.

And the following three for the Life-giving Spring, repeating the first one:

Same Tone. Having laid up all their hope

O all-blameless Bride of God, * the Sov'reign Lord of the Heavens * from the first hath wrought in thee * things most strange and marvellous; * for He openly * hath come down from above * and like rain He dropped down * from the heights into thy holy womb, * notably showing thee * as a fountain streaming with all good things, * a flood-tide that abundantly * gusheth forth with healing beneficence * unto all requesting * the health of body and the strength of soul, * wrought by the water of grace divine, * which thou pourest forth for all. (*Twice*)

Rightly and befittingly * I call thee heavenly manna * and the spring of Paradise * truly limpid and divine, * Virgin graced of God; * for the stream and the grace * of thy Spring hath run forth * through the four quarters of the earth * and daily cov'reth it * with astounding wonders and miracles; * and when the water hath been drunk, * it fulfilleth each man's request and need. * Hence, with joy, O Lady, * we Christians have recourse thereto with faith, * to draw forth blest water from that stream * ever sweetly flowing forth.

THOU, O Virgin Bride of God, * dost gush forth rivers of healings * to those who at any time * come unto thy spring with faith; * for thou, as a gift, * lavishly makest flow * healings in abundance * to the ailing and the sore diseased, * and thou dost brightly shine * on the blind that come to thee, and they see. * And many lame hast thou restored; * thou to paralytics hast given strength; * sufferings of dropsy * and failing respiration hast thou healed, * and when thy water was thrice poured forth, * thou hast raised a dead man to life.

Glory. *Plagal of Fourth Tone*

WHO can tell of thy mighty deeds, O Life-giving Spring? for pouring out a flood of inexhaustible wonders, through thy healings thou workest many marvels beyond nature. O how great are the mighty works that thou dost pour forth on all! Thou hast not only driven away the cruel diseases of them that come to thee with longing, but thou dost also cleanse and wash away the passions of the soul, O all-spotless Virgin. And together with all this, thou also bestowest great mercy.

Both now. *Plagal of Second Tone. Theotokion*

WHO would not call thee blest, O all-holy Virgin? Who would not praise thine untravailing giving of birth? For the Only-begotten Son, Who shone forth from the Father timelessly, hath come forth from thee, the pure one, having become ineffably incarnate, being God by nature and becoming man by nature for our sake; not that He was divided into two persons, but that He is known in two unmingled natures. Him do thou beseech, O august and all-blessed one, to have mercy on our souls.

Then the Entrance, O Joyous Light, *and the following Prokeimenon:*

Grave Tone

I will love Thee, O Lord, my strength; the Lord is my foundation, and my refuge, and my deliverer.

Verse: My God is my helper, and I will hope in Him, my defender, and the horn of my salvation, and my helper.

I will love Thee, O Lord . . .

Verse: With praise will I call upon the Name of the Lord, and from mine enemies shall I be saved.

I will love Thee, O Lord . . .

Verse: He heard my voice out of His holy temple, and my cry before Him shall enter into His ears.

I will love Thee, O Lord . . .

For the Aposticha, the following Resurrection Sticheron of the Octoëchos:

Plagal of Second Tone

ANGELS in the Heavens, O Christ our Saviour, praise Thy Resurrection with hymns; deem us also who are on earth worthy to glorify Thee with a pure heart.

Then the Stichera of Pascha. But if so desired, chant the following Stichera of the Theotokos first:

Plagal of First Tone. Rejoice

REJOICE, O holy life-bearing Spring, * who floodest all the world with great seas of miracles, * divine and spiritual ocean whose mighty currents exceed * even River Nile in graces poured abroad. * A new pool of Siloam pouring water most marvellous * as from that sharp rock, thou, O Spring, truly hast received * that most gracious pow'r that the Jordan hath in its floods: * this is the saving Manna manifestly and bountifully * becoming what each man needeth, richly bestowing what each doth seek, * as Christ's Virgin Mother, * who abundantly dost pour forth great mercy on the world.

Verse: The Most High hath hallowed His tabernacle.

LET us, the faithful, lift up our song * with hymns of joy to praise the fair and celestial cloud, * which rained on the earth the Heavenly Rain-drop born without man, * even Christ our God, the life-bestowing Lord; * the Water divine and clear, living, springing up, welling forth * immortal life and the ambrosia whose nectar-draught, * after being drunk, yet aboundeth and faileth not, * driving away that thirst which maketh souls languish wretchedly; * for those who prudently drink it, sweet streams divine issue spiritually * from out of their bellies, * pouring down abundant showers of grace upon all men.

Verse: The rushings of the river make glad the city of God.

REJOICE, august and life-giving Spring, * who dost unceasingly gush forth with abundant grace; * O fountainhead bubbling over with healings purging away * all the strength of foul enfeebling maladies. * Through thee, blind men see again; lepers thou dost divinely cleanse; * and like a fountain, thou dost well forth all remedies * for the ills of all who flee unto thy shrine with faith. * Thou art in truth a great and ready hospice that healeth all, * op'ning thy kindness to all and taking no pay for thy benefits, * O pure Virgin Mother * of Christ God, the Word Who poureth great mercy on the world.

Glory. *Plagal of First Tone*

O YE feast-lovers, let us sound a trumpet of song; let us skip for joy in the waters, and let us dance with gladness on account of the ever-flowing floods of the life-bearing Spring. Let kings and princes hasten together, and be first to partake abundantly of the grace of the Spring; for it hath saved kings, and, by the touch of its waters, it hath raised up them that were bedridden. O ye shepherds, and all ye people, let us come nigh unto this rain-cloud and draw forth the water of salvation. Ye sick, receive your deliverance; ye that are imperilled, your strength; ye that thirst, your refreshment; ye blind, your eyes; ye deaf, your hearing; ye that be afflicted, your healing; ye dead, receive your life. All ye peoples, let us clap our hands, and cry unto her that poureth forth the waters of salvation upon the faithful in every place: O pure Virgin, who pourest forth ever-living streams from thy Spring, never cease to intercede in every hour for thy servants.

Both now. *Same Tone*

It is the day of Resurrection . . .

Then Christ is risen, *and the Dismissal.*

FRIDAY
OF RENEWAL WEEK

MATINS

The Canon of Pascha, together with its Heirmos, to make eight Troparia in each Ode, and the Canon of the Theotokos, to make six in each Ode. Before the Troparia of the Canon of the Theotokos, we say, Most Holy Mother of God, save us.

THE CANON OF PASCHA

First Tone

ODE ONE

It is the day of Resurrection . . .
Let us purify our senses . . .
For meet it is . . .

THE CANON OF THE THEOTOKOS

Same Heirmos

A Composition of Nicephorus Callistus of Xanthopoulos

POUR forth grace unto me now, O Virgin Theotokos of the Spring, granting me speech, that I may praise thy Spring, which bubbleth over with life and grace for the faithful; for thou hast caused the Enhypostatic Word to flow forth.

THY temple hath been shown to all to be a place of healing beyond nature, O august Maiden; for it verily raiseth up from manifest death the faithful that run thereto, and it gusheth forth with bounteous sweetness for all.

THOU alone, of a truth, dost inexhaustibly pour down grace upon us from Heaven; for wondrously calling unto Leo from on high, by means of strange mire thou makest the blind man to see the light again.

O AUGUST Lady, universal honour of mortals: Rejoice, O Mary, rejoice; for the Maker of all truly descended upon thee like a rain-drop, showing thee forth as an immortal Spring, O Bride of God.

Katavasia: It is the day of Resurrection . . .

ODE THREE

Come, let us drink a new drink . . .
Now are all things filled with light . . .
Yesterday I was buried with Thee . . .

Of the Theotokos. Same Heirmos

I KNOW thee to be a luminous and holy temple of the Master of all, O Maiden, and the Spring of Incorruption flowing with the Water, even Christ, whence we are given to drink.

O SOVEREIGN Lady of the Spring, thou givest such grace unto the Emperor, that when the dreadful substance of the stone terribly hindered the passage of urine, it was dissolved for him by the water of thy Spring.

BOUNTEOUS grace floweth from thee, O Virgin Theotokos, welling up in floods; the lame skip for joy because of thee, a multitude of lepers is cleansed, and the demons are drowned.

POURING out the water like some simple medicine, O Spring, thou dost dispense healings unto all the faithful, to kings and commoners, poor men and princes, to beggars and rich men alike.

Katavasia: Come, let us drink a new drink . . .
The Kontakion of Pascha: Though Thou didst descend . . .

SESSIONAL HYMN OF THE THEOTOKOS

Plagal of Fourth Tone. By conceiving the Wisdom

LET us all who seek grace, laud with one accord * the life-giving and endlessly flowing font, * that Spring filled with pow'r divine * that doth well up with mighty streams. * For it daily so poureth out healings in swelling floods, * that the flow of a river is

nothing compared therewith. * Wherefore, as is due, let us approach now with longing * to draw up with fervent faith * from the Spring inexhaustible * of its divine immortal strength * which verily bedeweth the hearts * of the pious; and now let us all cry out: * Thou art the refuge and comfort * of the faithful flock of Christ.

ODE FOUR

Let the Prophet Abbacum . . .
Christ revealed Himself . . .
Christ, our blessed crown . . .
David, the ancestor of our God . . .

Of the Theotokos

THE multitude of deeds wrought by thy Spring is verily more than the sand and the drops of rain, O Virgin, richly pouring out upon all the earth without ceasing, and quickly healing every man that is terribly diseased.

WATER from thy Spring is poured upon the woman's cancered breast, O Lady; and the deadly suffering is ended straightway at the pouring, and cancer, the crab, is taught to walk aright.

PAST comprehension and nature is that which is manifestly accomplished in thee, O Theotokos; for the water of thy Spring is an antidote to deadly diseases such as is verily unknown to nature.

THE enemy ever slayeth me with pleasurable assaults, O Lady Theotokos of the Spring; disdain not, but make haste, O speedy help: redeem me from his snares, that I may ever praise thee, who art greatly praised.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things . . .

ODE FIVE

Let us arise in the deep dawn . . .
When those held captive . . .
Bearing lights, let us go forth . . .

Of the Theotokos

THE prodigious signs of thy Spring which are spoken of, O Virgin Maiden, truly astonish the understanding of mortals; for they sanctify all the faithful in a manner beyond nature.

THE fleece, the manna, and Siloam, the rock that flowed like a fountain, Solomon's porch, the floods of Jordan, and the well of the Samaritan woman have portrayed thy grace.

DROPS from thy Spring, O Virgin Maiden, have even quickened a dead man. Past speech and understanding is that which is accomplished! For all things that pertain to thee, O all-pure, overcome the reason of man.

O MAIDEN, heal my suffering, thou who didst dry up the fountain of the woman with an issue of blood, who hast ended shivering, the blazing-up of fever, consumption, the obstruction of urine, and dysentery.

Katavasia: Let us arise in the deep dawn . . .

ODE SIX

Thou didst descend . . .
Having kept the seals intact . . .
O my Saviour . . .

Of the Theotokos

OUR words praise thee as being truly the Spring of the Word, O pure Virgin; for thou beyond words gavest birth to the Abyss of Wisdom, Who suspended the floods in the upper air, and the earth upon the water.

THOU wentest underneath to support the weight of the stairs which threatened to crush the painters there, O all-holy Spring, and didst preserve the people when the house fell during an earthquake.

WOMBS once without fruit because of barrenness dost thou manifestly heal with the running stream of thy Spring; for since thou, while being a virgin, gavest birth to the Master of all, thou also grantest children.

NEITHER word, nor mind, nor tongue hath strength to extol thy giving of birth, O pure Virgin; but the magnificence of philosophers and the wit of orators waxeth weak and is put to shame before thee.

Katavasia: Thou didst descend . . .

KONTAKION

Plagal of Fourth Tone. To thee, the Champion Leader

FROM thine unfailing fount, O Maid supremely graced of God,* thou dost reward me by the flow of the unending streams * of thy grace that doth surpass human understanding. * And since thou didst bear the Word incomprehensibly, * I entreat thee to refresh me with thy grace divine, * that I may cry to thee: * Rejoice, O Water of salvation.

OIKOS

O SPOTLESS Theotokos, who ineffably gavest birth to the Father's Word Who was before the ages, open wide my mouth, O most august, bringing me along unto thy praise, that I might acclaim thee, crying these things unto thy Spring:

Rejoice, Spring of joy unceasing. *Rejoice,* Flood of beauty past all telling.

Rejoice, Undoing of all manner of diseases. *Rejoice,* Deluge washing away every suffering.

Rejoice, Pellucid stream giving health to the believing. *Rejoice,* Most delightful water, manifoldly healing the ailing.

Rejoice, Flood of wisdom, carrying away ignorance. *Rejoice,* Draught for the heart, brimming with ambrosia.

Rejoice, Bowl of manna with life a-streaming. *Rejoice,* Laver and Nectar, divinely flowing.

Rejoice, thou who hast shown us a passage from sickness. *Rejoice,* thou who quenchest the flame of diseases.

Rejoice, O Water of salvation.

The Synaxarion of the Menaion, then the following:

✠ On Friday of Renewal Week we celebrate the life-bringing Resurrection of our Lord and God and Saviour Jesus Christ, and the consecration of the temple of our Most Holy Lady, the Mother of God of the Life-giving Spring. Furthermore, we commemorate the supernatural miracles wrought by the Mother of God therein.

Verses

Siloam, Porch of Solomon, and the Manna
Each man clearly seeth in thy Spring, O Maiden.

By the intercessions of Thy Mother, O Christ God, have mercy on us. Amen.

Then Let us who have beheld the Resurrection of Christ (*thrice*), *and* Jesus, having risen (*thrice*).

ODE SEVEN

The only blest . . .
The godly-wise women . . .
We celebrate the death of death . . .
Truly sacred and supremely festive . . .

Of the Theotokos

DRAW up healing, O ye sick, for she who is in all ways pure maketh true sweetness to stream from her divine Spring, bubbling over indeed with the torrent of delight. Let us then with faith all draw forth those unstinting currents.

THY strange signs astonish all the faithful that hear of them, O Lady; for thy water hath made the deaf and dumb eloquent; it cureth those in terrible sufferings, and graciously granteth healing.

THOU leadest out of the furnace of afflictions them that have recourse to thee, O august Lady, bedewing them with water from thy strange spring; for a man is delivered from gout and disfigurement; and thou healest the leper, and hast quenched malignant boils.

YE young men and maidens, and all ye people, with heartfelt faith let us brightly acclaim our Lady; for she hath healed cysts, the punctures of nails, foul sores, tumors, and the palsy.

Katavasia: The only blest . . .

ODE EIGHT

This chosen and holy day . . .
Come, on this auspicious day . . .
Cast thine eyes about thee . . .
O Father Almighty, the Word, and the Spirit . . .

Of the Theotokos

THY Spring poureth forth divine and venerable water, O Virgin; and by the invocation of divine grace, it doth mightily check the swelling humours of the dropsical. Wherefore, we honour thee, O Spring, unto the ages.

LET us all gladly praise the august and life-streaming water; for it doth stanch the phlegm that obstructeth the lungs, and then doth open a path that it may freely depart. O how great are thy wonders, O pure Birthgiver of God!

WHAT mouth can acclaim thy strange giving of birth, O all-hymned? Indeed, what mind can gaze upon the well-spring of thy miracles and laud them with words? Nature hath not the strength to marvel fully at all that is thine.

THE whole dominion of death hath suddenly disappeared before thee, O Queen and Lady; for thou as a well-spring hast poured forth the King, our immortal Life, the Water, the Manna, Christ, unto the ages.

Katavasia: This chosen and holy day . . .

ODE NINE

Shine, shine . . .
O Thy divine and beloved . . .
O great and most sacred Pascha . . .

Of the Theotokos

THE water of thy Spring excelleth all waters, O pure Maid, openly giving deliverance from ter-

rible diseases, and past nature pouring complete health upon souls.

LO, we all look upon the new Siloam of thy Spring as a ransom from diseases; for a blind man received his eyes, and we all unfailingly procure strength for life.

YE that seek health, hasten to the Spring; for the grace of the Virgin Maiden dwelleth therein. Leap for joy and be glad, O multitude of the faithful, for in her temple, according to your need, ye shall have the recompense of your requests.

THE water of thy Spring hath been exalted above the heavens, and hath run in streams through the abysses of the earth; it is the soul's ambrosia, the nectar of the faithful, the honey from the rock, and the distribution of manna.

THOU, O Virgin, dost gladden the faithful in a manner surpassing nature, pouring forth grace from thine ever-flowing Spring, and ever giving us strength against our enemies, and victories, health, and peace, and the fulfilment of our prayers.

Katavasia: Shine, shine . . .

EXAPOSTILARION OF PASCHA
Second Tone

WHEN Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Of the Theotokos. Same Melody

THOU, Lady, truly art the Spring * of Living Water for us all; * for thou dost cleanse all diseases * of both the body and the soul * by thine all-holy touch alone; * thou pourest forth the water * of salvation, the Master Christ.

For the Praises we allow for six verses and chant the following four Resurrection Stichera of the Octoëchos:

Plagal of Second Tone

THY Cross, O Lord, is life and resurrection for Thy people, and trusting therein, we praise Thee, our risen God. Have mercy on us.

THY burial, O Master, hath opened Paradise unto the race of men, and having been redeemed from corruption, we praise Thee, our risen God. Have mercy on us.

WITH the Father and the Spirit, let us praise Christ Who is risen from the dead, and let us cry unto Him: Thou art our life and resurrection. Have mercy on us.

The Original Melody

AS it is written, Thou didst rise * the third day from the tomb, O Christ, * raising also * the forefather of our race; * for this cause doth all mankind * extol Thee, whilst acclaiming * Thy Resurrection, chanting hymns of praise.

And the following four of the Theotokos:

Second Tone. O house of Ephratha

THIS water of the Spring * is saving for the suff'ring * and healeth all the ailing; * so come, let us approach it with faith and draw forth grace therefrom.

FLOODS inexhaustible * of cures are freely granted * to them that come with longing * to draw up from the life-giving well of the immortal Spring.

Verse: The Most High hath hallowed His tabernacle.

STAINED with the passions' filth, * come, let us seek the Virgin * and wash away defilements; * the water of the Maiden doth strengthen souls with grace divine.

Verse: The rushings of the river make glad the city of God.

FROM this unfailing Spring * now doth the sacred Vessel * pour manna in abundance * to them that ask; let each one draw forth according to his need.

Then the Stichera of Pascha. Glory; both now. *Plagal of First Tone.* It is the day of Resurrection . . .

The Litany and the Dismissal.

THE LITURGY

The Antiphons of Pascha.

The Prokeimenon of the Epistle. Fourth Tone

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

The Acts of the Apostles (3:1–8)

In those days, Peter and John went up together . . .

And also the Epistle appointed for the Theotokos: (Philippians 2:5–11)

Brethren, let this mind be in you . . .

Alleluia. First Tone

The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the Saints.

Verse: God Who is glorified in the council of the Saints is great and terrible toward all that are round about Him.

The Holy Gospel according to Saint John (2:12–22)

At that time, Jesus came down to Capernaum . . .

And the Gospel appointed for the Theotokos: (Luke 10:38–42; 11:27–28)

At that time, Jesus entered into a certain village . . .

The Communion Hymn of Pascha

Partake ye of the Body of Christ, taste of the Immortal Source.

The Megalynarion of the Theotokos

COME, let us now honour with fervent faith * the Spring that, like manna, * doth pour forth the life-bringing Stream, * the Dew that is immortal, * the marvellous Ambrosia, * the sweet and bounteous Honey that came forth from a rock.

FRIDAY
OF RENEWAL WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following Resurrection Stichera of the Octoëchos:*

Plagal of Fourth Tone

AN evening hymn and rational adoration do we offer unto Thee, O Christ; for Thou wast well-pleased to have mercy on us, through the Resurrection.

LORD, O Lord, cast us not away from Thy presence, but be well-pleased to have mercy on us, through the Resurrection.

REJOICE, O holy Sion, thou mother of the churches and dwelling-place of God; for thou wast first to receive remission of sins, through the Resurrection.

Anatolian Stichera

THE Word, Who was begotten of God the Father before the ages, and in these latter times was incarnate of her who knew not wedlock, hath, of His own will, endured crucifixion and death, and, by His Resurrection, hath saved man who was slain of old.

WE glorify Thy Resurrection from the dead, O Christ, whereby Thou didst free the race of Adam from the tyranny of Hades; and, as God, Thou hast bestowed upon the world life everlasting and great mercy.

GLORY be to Thee, O Christ Saviour, Only-begotten Son of God, Who wast nailed to the Cross and didst arise from the tomb on the third day.

Glory.

WE glorify Thee, O Lord, Who didst willingly endure the Cross for us, and we worship Thee, O Omnipotent Saviour. Cast us not away from Thy presence, but hearken and save us by Thy Resurrection, O Friend of man.

Both now.

THE King of the Heavens, out of love for man, hath appeared on earth and lived among men. For He that hath taken flesh of the pure Virgin, and come forth from her with what He hath received, is one Son, twofold of nature, but not in hypostasis. Wherefore, proclaiming Him as truly perfect God and perfect man, we confess Christ our God. Do thou beseech Him, O Mother who knewest not wedlock, to have mercy on our souls.

Then the Entrance, O Joyous Light, *and the following Prokeimenon:*

Plagal of Fourth Tone

Thou hast given an inheritance to them that fear Thy Name, O Lord.

Verse: From the ends of the earth unto Thee have I cried. I will dwell in Thy tabernacle unto the ages.

Thou hast given an inheritance . . .

Verse: I shall be sheltered in the shelter of Thy wings. For Thou, O God, hast heard my prayers.

Thou hast given an inheritance . . .

Verse: So will I chant unto Thy Name unto the ages, that I may pay my vows from day to day.

Thou hast given an inheritance . . .

For the Aposticha, the following Resurrection Sticheron of the Octoëchos:

Plagal of Fourth Tone

THOU didst ascend the Cross, O Jesus, Who didst descend from Heaven. Thou camest unto death, O Immortal Life. Thou camest unto those in

darkness, O Thou Who art the True Light. Thou camest unto the fallen, O Resurrection of all. O our Light and our Saviour, glory be to Thee.

Then the Stichera of Pascha and Christ is risen, *as set forth previously, and the Dismissal.*

SATURDAY OF RENEWAL WEEK

MATINS

The whole service of Pascha is chanted, as set forth previously. For the Praises we allow for four verses and chant the following Resurrection Stichera of the Octoëchos:

Plagal of Fourth Tone. The Original Melody

O LORD, though Thou didst stand before the tribunal, * enduring judgment at Pilate's hands, * Thou didst not depart from Thy Father, * seated with Him on Thy throne above. * And Thou didst rise from the dead, * O Friend of man most merciful, * freeing the world from the bitter bondage * of the alien and enemy.

LORD, Thou hast given us the Cross as a weapon * against the devil and enemy; * for he sorely quaileth and trembleth * and cannot look on the might thereof. * For it doth raise up the dead * and hath abolished death itself. * Wherefore, in gladness and joy we worship * both Thy Burial and Rising again.

LORD, though the Jews had Thee brought down as a mortal * to be interred in a sepulchre, * yet the soldiers kept guard about Thee * as though protecting a sleeping king; * and as the Treasure of Life * they sealed Thee in with seal secure: * but Thou art risen, and Thou hast granted * incorruption to our souls, O Christ.

THINE Angel who proclaimed the Resurrection, O Lord, while frightening the guards, addressed the women, saying: Why seek ye the Living among the dead? He is risen as God and hath granted life unto the whole world.

Then the Stichera of Pascha and Christ is risen, *as set forth previously, and the Dismissal.*

THE LITURGY

The Antiphons of Pascha.

The Prokeimenon of the Epistle. Third Tone

The Lord is my light and my saviour; whom then shall I fear?

Verse: The Lord is the defender of my life; of whom then shall I be afraid?

The Acts of the Apostles (3:11–16)

In those days, as the lame man . . .

Alleluia. Plagal of First Tone

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Verse: For He established the world which shall not be shaken.

The Holy Gospel according to Saint John (3:22–33)

At that time came Jesus and His disciples into the land of Judea . . .

The Communion Hymn of Pascha

Partake ye of the Body of Christ, taste of the Immortal Source.

And in the refectory, after the artos is elevated, as set forth on page 23, the cellarer cutteth it and giveth it unto the brethren to eat.

NOTE

It should be known that we read the Ninth Hour with three psalms, as usual, wherein we say the Dismissal Hymn, From on high didst Thou descend and likewise the Kontakion, Though Thou didst descend into the grave.

The Sunday of Antipascha
Thomas Sunday

That is, the Commemoration of the Holy Apostle Thomas' Touching of the Master's Side

NOTE

It should be noted that on this holy day of Thomas Sunday, the Resurrection hymns are not chanted, but only those of the Feast.

SATURDAY EVENING

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following Stichera, repeating the first one:*

First Tone. Thou art the joy

As Christ before had endured both the Cross and unjust death, * moved by His love for mankind, He doth bear to be handled, * being risen now from the grave the third day, * with the sepulchre being sealed; * for while the doors were shut fast, as omnipotent * He appeared in His disciples' midst. (*Twice*)

The unbelieving of Thomas gave faithful warranty * of the God-man's world-saving rising from nether Hades, * when with his probing right hand it daringly touched * Christ the Word's wounded hands and feet, * handling the piercings that bored through His holy flesh * that the world might be confirmed in faith.

While the Apostles were gathered for fear, O Word of God, * because of Thy dread Passion, then Thou suddenly camest * to enter in their midst while the doors were shut fast, * and Thou gavest Thy peace to them; * and Thou didst offer to Thomas the holy wounds * of Thy side for him to handle and see.

Glory; both now. *Second Tone*

After Thine arising, O Lord, when Thy disciples were gathered together, and the doors were shut, Thou stoodest in the midst, granting them peace. As for Thomas, being persuaded at the sight of Thy hands and side, he confessed that Thou art the Lord and God, Who savest them that hope in Thee, O Friend of man.

For the Aposticha, the following Stichera:

Second Tone. O house of Ephratha

With lips unstained and pure, * ye mortals with the Angels, * sing praise to Him Who truly * rose from the grave the third day and raised the world up with Himself.

Verse: Praise the Lord, O Jerusalem; praise thy God, O Sion.

Thou, Saviour, didst appear * to Thine august Apostles, * although the doors were shut fast, * renewing Thy Divine Spirit in us all through them, O Lord.

Verse: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

Seeing not with our eyes, * but with the heart's strong yearning, * we see Thee; and believing * that Thou art God, we magnify Thee with hymns, O King of all.

Glory; both now. *Theotokion. Same Melody*

Pardon of debts and peace * Thou grantest to Thy people, * O Saviour, through the pleadings * and prayers of the all-pure Maid, the only Mother of our God.

DISMISSAL HYMN

Grave Tone

Whilst the tomb was sealed . . .

This hymn is found in Great Vespers.

The Litany and the Dismissal.

GREAT VESPERS

After the priest giveth the blessing, we chant Christ is risen (*thrice*), *the Proemial Psalm, and the First Kathisma of the Psalter. For* Lord, I have cried, *we allow for ten verses and chant the following Stichera, repeating the first four:*

First Tone. A Composition of John the Monk

WHILE the disciples were gathered, while the doors were shut, Thou didst enter of a sudden, O Almighty Jesus, our God. And standing in their midst, and granting them peace, Thou didst fill them with the Holy Spirit. Thou didst command them to tarry, and in no wise depart from Jerusalem until they be endued with power from on high. Wherefore, we cry to Thee: O our Enlightenment and Resurrection and Peace, glory be to Thee. (*Twice*)

EIGHT days after Thine arising, O Lord, Thou didst appear unto Thy disciples in the place where they were gathered, and Thou didst cry to them: Peace be unto you. And Thou didst show Thy hands and immaculate side unto the doubting disciple. Wherefore, he was persuaded, and he cried unto Thee: O my Lord and my God, glory be to Thee. (*Twice*)

THOMAS, who was called Didymus, was not with them when Thou didst enter, O Christ, while the doors were shut. Wherefore, he disbelieved what was told him, by unbelief confirming faith. For Thou, O Good One, didst not disdain to show him Thine immaculate side and the wounds of Thy hands and feet. Wherefore, having handled and beheld, he confessed that Thou art neither naked God nor mere man, and he cried: O my Lord and my God, glory be to Thee. (*Twice*)

AS the disciples were in doubt, the Saviour came on the eighth day to where they were gathered; and giving them peace, He cried unto Thomas: Come, O Apostle, and touch the palms in which they fastened the nails. O good unbelief of Thomas, which hath led the hearts of the faithful to full knowledge! Hence, he cried out with fear: O my Lord and my God, glory be to Thee. (*Twice*)

Second Tone

AFTER Thine arising, O Lord, when Thy disciples were gathered together, and the doors were shut, Thou stoodest in the midst, granting them peace. As for Thomas, being persuaded at the sight of Thy hands and side, he confessed that Thou art the Lord and God, Who savest them that hope in Thee, O Friend of man.

JESUS came unto the disciples while the doors were shut, and gave them peace and fearlessness. Then He saith unto Thomas: Why believest thou not that I am risen from the dead? Bring hither thy hand and put it in My side, and see; because thou hast disbelieved, all have learned of My Passion and Resurrection, and they shall all cry out with thee: O my Lord and my God, glory be to Thee.

Glory; both now. *Plagal of Second Tone*

THOU camest to Thy disciples, O Christ, while the doors were shut. Then, by dispensation, Thomas was not to be found among them; for he said: I will not believe except I also behold the Master, and see the side whence there issued the blood, the water, the baptism, and see the wound through which man, the great wound, was healed, and except I see that He is not a spirit, but flesh and bones. O Thou Who didst trample down death, and gavest full proof to Thomas, O Lord, glory be to Thee.

Then the Entrance, O Joyous Light, *and the Prokeimenon. For the Entreaty, the following Stichera:*

Fourth Tone

O LORD, in the unendurable brilliance of Thy Divinity, Thou camest while the doors were shut; and standing in the midst of the disciples, Thou didst lay bare Thy side and didst show unto them the marks of the wounds of Thy hands and feet; and doing away the despondency that came from their faintheartedness, Thou didst clearly declare: Even as ye behold in Me the assumption of the flesh, O friends, so in like manner I bear not the nature of a spirit. Then Thou didst exhort the doubting disciple to touch with fear, saying unto him: Now that thou hast examined all, come, therefore, do not doubt. And when with his hand he perceived Thy twofold nature, he was drawn by faith, and faithfully cried out with fear: O my Lord and my God, glory be to Thee.

Plagal of Fourth Tone

O THOMAS, touch My side with thy hand, saith Christ, and come, handle the prints of the nails. Examine them with faith; believe in Me, and be not unbelieving. And when Thomas touched the

Master with his finger, he cried out with a great voice: Thou art my God and Lord; O Compassionate One, glory be to Thee.

Glory; both now. *Plagal of Fourth Tone. By Anatolius*

WHILE the doors were shut and the disciples were assembled, the Saviour came where they were gathered. And standing in their midst, He saith unto Thomas: Come, handle and see the prints of the nails. Stretch forth thy hand and touch My side, and be not unbelieving, but with faith proclaim My Resurrection from the dead.

For the Aposticha, the following Stichera:

Fourth Tone

O STRANGE wonder, unbelief hath engendered steadfast faith! For Thomas said: Except I see, I will not believe. But when he had touched that side, he confessed the Divinity of Him Who was incarnate, that He is the very Son of God; he recognized Him to be the One that had suffered in the flesh; he preached the Risen God, and cried with a clear voice: O my Lord and my God, glory be to Thee.

Verse: Praise the Lord, O Jerusalem; praise thy God, O Sion.

O STRANGE wonder, that grass should touch fire and be preserved! For when Thomas thrust his hand into the fiery side of Jesus Christ our God, he was not burned by the touching. For he ardently changed the obstinacy of his soul into ready faith, and cried out from the depths of his soul: My Master art Thou and my God, Who art risen from the dead. Glory be to Thee.

Verse: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

O STRANGE wonder! John leaned on the bosom of the Word, and Thomas was counted worthy to handle His side. The first, in a dread manner, drew therefrom a depth of theology, even God's economy; and the second was counted worthy to initiate us into mysteries; for he openly presenteth the proofs of His arising, while crying out: O my Lord and my God, glory be to Thee.

Glory; both now. *Plagal of First Tone*

O FRIEND of man, great and incomparable is the multitude of Thy compassions! for Thou wast long-suffering when Thou wast smitten by the Jews, when Thou wast handled by an Apostle, and by them that rejected Thee, wast made an object of curiosity: How wast Thou incarnate? How is it Thou wast crucified, Who art without sin? But grant us understanding, that we, like Thomas, may cry out to Thee: O my Lord and my God, glory be to Thee.

DISMISSAL HYMN

Grave Tone

WHILST the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God; and whilst the doors were shut, Thou didst come unto Thy disciples, O Resurrection of all, renewing through them an upright Spirit in us according to Thy great mercy. (*Thrice*)

Then the blessing of the loaves, followed by the reading from the commentary by Saint John Chrysostom on the Acts, and the remainder of the service of the Vigil.

NOTE

It should be noted that from this present Sunday, if it happen to be the month of May, there is no breaking and distribution of the loaves after the blessing thereof because of the shortness of the night, in that insufficient hours intervene between Vespers and the Divine Liturgy.

THE MIDNIGHT SERVICE

THE CANON OF THE TRINITY

Chanted when there is no Vigil.

This Canon and all those of the Midnight Service are compositions of Metrophanes of Smyrna. Before the Troparia, we say, O All-holy Trinity, our God, have mercy on us.

First Tone

ODE ONE

Thy victorious right hand

THE Seraphim unceasingly glorify one Principle of Three Hypostases, without beginning, everlasting, incomprehensible, the Creator of all, Whom every tongue faithfully honoureth with songs.

WHEN Thou first didst fashion man, Thou didst form him after Thine image, bestowing on him mind, reason, and spirit, that Thou mightest manifest unto men Thy single, triply shining Divinity, since Thou art the Friend of man.

SHOWING from on high the single dominion in three divinely sovereign Hypostases, Thou, O Father, didst say to Thine equipotent Son and Spirit: Let us go down and confound their tongues.

Theotokion

THE unbegotten Father is figuratively represented by the wise as Mind; the consubstantial Son,

as jointly beginningless Word; and He that effected the Word's incarnation in the Virgin, as Holy Spirit.

ODE THREE

O Thou Who alone knowest

Of old Thou didst clearly show unto Abraham in types the highest of theology, when Thou didst manifest Thyself as being of three hypostases, yet single in the nature of Thy divinity. And with faith we praise Thee, the one sovereign God shining in threefold splendour.

Begotten of Thee with divine magnificence, O Father, the identical Son immutably shined forth, Light of Light, and the Divine Spirit proceedeth as Light. And we faithfully worship and glorify the one Godhead's brightness of Three Hypostases.

Transcending nature, ineffably, past understanding, the Trinity is a Unity, glorified by the noetic beings who with thrice-holy strains cry out never-silent praise; with the same strains is the Lord in Three Hypostases also praised in song by us with one accord.

Theotokion

He that is beyond time came forth in time from thee without seed, O Theotokos. He that is without form became like unto us and taught the one nature and lordship of the Father and Son and Spirit. Wherefore, we glorify thee.

SESSIONAL HYMN

First Tone

Let us all worship the Father, the Son, and the upright Spirit, the uncreated Trinity of equal honour and glory, the transcendently divine power, Whom the orders of incorporeals glorify; Him let us the earthborn also faithfully acclaim today with fear.

Glory; both now. *Theotokion*

O virgin, guide us all in the way of repentance, who ever turn aside to the byways of evil, provoking to righteous wrath the Lord God, Who is more than good, O most blessed Mary, who didst never know wedlock; refuge whereunto despairing men flee for succour; and dwelling-place of our God.

ODE FOUR

Having perceived thee

Shine on me with the shinings of Thy deifying beams, O Three-sun Thearchy, that with the eyes of my heart I might perceive the beauty of Thine divinely sovereign splendour, which passeth understanding, and of the sweet participation in Thee, which worketh illumination.

Before all else, O Lord, Thou didst establish the heavens and all the might of them by Thine all-accomplishing Word and by the consubstantial Spirit of Thy mouth, with Whom Thou rulest over all in the triply shining monarchy of Thy Godhead.

Since Thou hast formed me after Thine image and likeness, O divinely sovereign, all-accomplishing Trinity, and uncommingled Unity, grant me understanding and enlighten me to do with strength Thy holy and good and perfect will.

Theotokion

O all-immaculate Virgin, thou gavest birth unto One of the Trinity, the divinely sovereign Son, Who was incarnate of thee for our sake, making the earthborn to shine with the Three-sun Godhead's never-setting light and splendours.

ODE FIVE

O Thou Who hast enlightened us

O infinitely sovereign Trinity, Who without mediation illuminatest the first order of Angels with the unapproachable rays of Thy beauty, enlighten with Thy splendours them that sing of Thee in Orthodox manner.

The nature which Thou in Thy goodness hast brought into being now praiseth Thee, O single Thearchy of Three Suns, and it asketh redemption from failings, temptations, griefs, and tribulations.

With faith we glorify the Father, the Son, and the Holy Spirit, one Nature and Divinity, indivisibly divided, the one God of both the visible and invisible creation.

Theotokion

All the sayings of the Prophets, O immaculate Lady, described before the time thine ineffable and inexplicable Child, Whom we have come to know as our Initiator into the mystery of the single Godhead of threefold splendour.

ODE SIX

The lowest abyss

Being equal in power, O Trinity transcendent in essence, Thou in identity of will art a simple and

indivisible Unity. Do Thou, therefore, guard us on all sides with Thy power. (*Twice*)

SINCE Thou art good, by Thy will Thou didst establish all the ages out of nothing, O incomprehensible Trinity; and then Thou didst fashion man. Do Thou rescue me now from every adverse circumstance.

Theotokion

THOU becamest the house of the unwaning Sun, Who with almighty strength created and ordered the great lights, O immaculate Virgin, Bride of God. Do thou rescue me now from the gloom of the passions.

SESSIONAL HYMN
First Tone

LET us the earthborn worship with fear, and glorify as Maker and Master, God Who is more than good, the august Trinity, the undivided Nature, which is undividedly divided into three Persons and yet remaineth undivided in the essence of the Godhead.

Glory; both now. *Theotokion*

O GUIDE my wretched soul, and take pity upon it, which, burdened with a load of offences, is slipping to depths of destruction where all is lost, O all-blameless one; in the fearful hour of death, deliver me swiftly from accusing demons, O all-pure Virgin Mary, and torment of every kind.

ODE SEVEN
We the faithful know thee

O WORD of God, consubstantial Effulgence of the almighty God, inasmuch as Thou hast promised Thy deifying indwelling, bring this to pass, together with Thy Father and the Spirit, since Thou art compassionate; and show me forth as terrible to the demons and passions. (*Twice*)

TO make manifest to us the gulf of Thy compassion, O Master, Thou sentest Thy Son unto our lowliness and didst form it again unto the original brightness. Do Thou now also grant me understanding by the Divine Spirit.

Theotokion

HE that rideth upon the throne of the Cherubim and is the King of all, dwelt within thy virgin womb, O all-immaculate, ransoming all men out of corruption as the Friend of man. Do thou now also guard me on all sides by thine intercessions.

ODE EIGHT
The furnace moist with dew

BY Thy divinely operating command, O Lord of all, Who art in three hypostases and hast dominion over all, Thou didst stretch out the heavens as it were a curtain and didst then suspend the vastness of the earth with Thine omnipotent hand. Wherefore, do Thou also make Thy servants mighty in faith and love toward Thee, O Friend of man, that we may glorify Thee with longing unto the ages. (*Twice*)

O DIVINELY sovereign Light, enlighten them that praise the Light which is of three Suns with respect to Persons yet single with respect to essence, that they may also ever gaze upon Thy light-bestowing rays, through which I shall be filled with Thy sweet and illuminating and utterly blessed glory, and shall faithfully exalt Thee unto the ages.

Theotokion

THY Son exalted man's nature to the heavens when He took it upon Himself without suffering change, O all-pure Theotokos, in the excess of His goodness rescuing it from its ancient corruption. To Him we gratefully sing: Let all creation bless the Lord and supremely exalt Him unto all the ages.

ODE NINE
The burning bush

O SAVIOUR of creation, both the tangible and the intelligible, save Thy servants from the treachery and wickedness of enemies; and keep Thy flock ever secure against all treachery, O all-holy and consubstantial Trinity. (*Twice*)

THAT Thou mightest show the infinite depth of the goodness Thou hast by nature, O triple-sun and solely-ruling God Omnipotent, Thou hast given saving promises to us Thy servants, which do Thou deign to fulfil.

Theotokion

INCLINE to our supplications, O Thou Who alone art the one true God, believed on in three divinely sovereign hypostases, and grant Thy servants consolation, by the intercessions of the immaculate and all-praised Mother of God.

Then the Triadica and the rest, and the Dismissal.

MATINS

The Six Psalms, then, God is the Lord; *the usual readings from the Psalter, and the Polyeleos instead of Psalm 118, since it is a Feast of the Master.*

After the First Reading from the Psalter, the following Sessional Hymn:

First Tone. While Gabriel was saying

O LORD, when the disciples concealed themselves in Sion, * hidden in their fear of the Hebrews, Thou camest in among them. * O Good One, although the doors were shut, * Thou stoodest in their midst, bestowing joy * and didst show them in Thy hands and Thine all-pure side * the wounds of Thy stripes and suff'rings. * To Thine unbelieving disciple, Thou didst say: * Stretch forth thy hand, search Me out and see: * I Myself am He that suffered the Passion on thine account. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Tone. The soldiers standing guard

THROUGH doors shut fast, Thou camest amidst Thy disciples * to show to them Thy hands and Thy feet and divine side, * confirming, O Christ our Life, Thine Arising from grave and death; * but since Thomas was not there, he firmly asserted: * Nay, except I see Him I will not be persuaded * nor will I believe your words. (*Twice*)

After the Polyeleos, the following Sessional Hymn:

Same Melody

ARISEN from the tomb and appearing past telling * amidst His wise Apostles, the Lord said to Thomas: * Thou seest My side, the wounds of the nails; wherefore doubtest thou * this, My Resurrection? Wherefore, being persuaded, * Didymus cried out with faith unto the Creator: * My God and my Lord art Thou. (*Twice*)

Then, for the Hymns of Ascent, the First Antiphon in Fourth Tone, From my youth do many passions, *and the rest.*

Prokeimenon. Fourth Tone

Praise the Lord, O Jerusalem; praise thy God, O Sion.

Verse: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

Then Let every breath, *and the reading of the First Matinal Gospel,* At that time, the eleven disciples . . . (*Matthew 28:16–29*). *Then* Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm.*

Glory. *Second Tone*

BY the intercessions of the Apostles, O Merciful One, blot out the multitude of mine offences.

Both now. *Theotokion*

BY the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Same Tone

JESUS, having risen from the grave as He foretold, hath granted us life everlasting and great mercy.

We say the following Canon. The Heirmos is chanted twice, and the Troparia are so repeated as to make fourteen in each Ode. Before the Troparia, we say, Glory to Thee, our God, glory to Thee.

THE CANON

A Composition of John the Monk

First Tone

ODE ONE

Heirmos

LET us all sing a song of victory, O ye people, unto Him that freed Israel from bitter slavery to Pharaoh and led them in the depth of the sea dryshod, for He is glorified.

Troparia

TODAY is the springtime of our souls; for Christ, Who shone out from the grave like the sun on the third day, hath driven away the gloomy winter of our sin. Let us praise Him, for He is glorified.

THE queen of seasons, illustriously escorting this light-bringing day, the queen of days, delighteth the notable people of the Church, as she unceasingly praiseth the risen Christ.

NEITHER the gates of death, O Christ, nor the seals of the grave, nor the bars of the doors withstood Thee; but when Thou didst arise, Thou camest unto Thy friends, O Master, giving them the peace that passeth all understanding.

Katavasia: It is the day of Resurrection . . .

ODE THREE

Heirmos

ESTABLISH me, O Christ, upon the unshakeable rock of Thy commandments, and enlighten me with the light of Thy countenance; for there is none holy, save Thee, O Friend of man.

Troparia

By Thy Cross Thou didst render us new instead of old, and incorruptible instead of corruptible, O Christ; and Thou didst command us to live worthily in newness of life.

Though shut in on every side within a grave in Thy circumscribable flesh, Thou, the Uncircumscribable, didst arise, O Christ; and while the doors were shut, Thou camest unto Thy disciples, O Almighty.

Having preserved intact Thy wounds, which Thou didst endure willingly for us, Thou didst show them unto Thy disciples, O Christ, as proof of Thy glorious Resurrection.

Katavasia: Come, let us drink a new drink . . .

HYPAKOË
Plagal of Second Tone

Even as Thou camest in the midst of Thy disciples, O Saviour, and gavest them peace, come also amongst us and save us.

And a reading from the Theologian, beginning with the words, It is an ancient and excellent law to honour festivals of consecration.

ODE FOUR
Heirmos

Great is the mystery of Thy dispensation, O Christ! For when Abbacum foresaw it from on high in divine vision, he cried unto Thee: Thou art come forth for the salvation of Thy people, O Friend of man.

Troparia

Christ tasted of gall, healing that tasting in ancient time; and now, with the honeycomb, He hath given our forefather to partake of His enlightenment and sweetness.

Thou rejoicest to be searched out. Wherefore, O Friend of man, Thou dost exhort Thomas to this, offering Thy side unto the disbeliever, so bringing the world to believe in Thine arising on the third day, O Christ.

Drawing riches out of the inviolable treasury of Thy divine side which had been pierced with a spear, O Benefactor, Didymus filleth the world with wisdom and knowledge.

Thine all-blessed tongue is praised, O Twin; for it was the first to proclaim with true piety that Jesus, the Giver of Life, is both God and Lord; for when thou didst touch Him, thy tongue was filled with grace.

Katavasia: Let the Prophet Abbacum . . .

ODE FIVE
Heirmos

We rise early out of the night and sing Thy praise, O Christ, Who art co-beginningless with the Father, and art the Saviour of our souls; grant peace unto the world, O Friend of man.

Troparia

Coming to His disheartened friends, by His presence the Saviour driveth away all their dejection and rouseth them to leap for joy because of His Resurrection.

O how truly praiseworthy and frightful is Thomas' undertaking! For he boldly touched the side that flasheth with the lightning of the divine fire.

Thou hast shown the disbelief of Thomas to be the mother of faith for us; for in Thy wisdom, Thou dost provide all things to our profit, O Christ, since Thou art the Friend of man.

Katavasia: Let us arise in the deep dawn . . .

ODE SIX
Heirmos

Thou didst save the Prophet from the sea monster, O Friend of man; lead me up also out of the deep of offences, I pray.

Troparia

Thou didst not forsake Thomas when he was sinking in the deep of unbelief, O Master, but didst stretch out Thy hands to be examined.

Our Saviour said: Handle Me and see that I have bones and flesh; I am not changed.

Thomas, who was not present when Thou didst enter the first time, O our Saviour, handled Thy side; and believing, he came to knowledge.

Katavasia: Thou didst descend . . .

KONTAKION
Plagal of Fourth Tone

With his searching right hand, Thomas did probe Thy life-bestowing side, O Christ God; for when Thou didst enter whilst the doors

were shut, he cried out unto Thee with the rest of the Apostles: Thou art my Lord and my God.

OIKOS

WHO preserved the disciple's hand unconsumed when he drew nigh unto the fiery side of the Lord? Who gave it the daring and strength to touch the bone ablaze with flame? Surely, it was that which was touched. For if that side had not furnished power unto that earthen right hand, how could it have touched those wounds which caused both things above and below to quake? This grace was given to Thomas, that he might touch and cry out to Christ: Thou art my Lord and my God.

The Synaxarion of the Menaion, then the following:

✠ On this day, the second Sunday of Pascha, we celebrate the inauguration of Christ's Resurrection; and the occasion whereon the holy Apostle Thomas touched the Saviour's side.

Verses

If seals neither of womb nor of tomb could check Thee,
Then how could the seals of doors do so, O Saviour?

By the intercessions of Thine Apostle Thomas, O Christ our God, have mercy on us. Amen.

ODE SEVEN

Heirmos

WHEN the unison of music called the peoples together to adore the image, the Children of David, singing one of the songs of Sion like their father, destroyed the discordant doctrine of the tyrant and changed the flame into dew as they sang: O supremely exalted God of our Fathers and of us, blessed art Thou.

Troparia

SINCE this radiant day is the first and sovereign lady of days, it is meet that the new and divine people should rejoice therein; for, as the eighth day, in trembling it beareth the prefiguring of that age which is to come. O supremely exalted God of our Fathers and of us, blessed art Thou.

THOMAS the Twin, who alone was bold, and by his unbelieving belief became our benefactor, doth by his believing unbelief do away with gloomy ignorance in all the ends of the earth. And for himself, he clearly plaiteth a crown by saying: Thou art Lord, the supremely exalted God of our Fathers and of us; blessed art Thou.

NOT having idly doubted Thine arising, O Christ, Thomas did not hide it, but was earnest to publish it as incontrovertible to all the nations. Wherefore, confirming all men in faith through his unbelief, he taught them to say: Thou art Lord, the supremely exalted God of our Fathers and of us; blessed art Thou.

THOMAS fearfully placed his hand in Thy life-bearing side, O Christ, and tremblingly perceived the twofold operation of the two natures unconfusedly united in Thee, O Saviour, and he cried with faith, saying: Thou art Lord, the supremely exalted God of our Fathers and of us; blessed art Thou.

Katavasia: The only blest . . .

ODE EIGHT

Heirmos

PRAISE the Lord, Who preserved the Children in the flame of fire of the burning furnace, and came down to them in the form of an Angel, and supremely exalt Him unto all the ages.

Troparia

YEARNING for the joyous sight of Thee, Thomas at the first disbelieved; but when he was deemed worthy thereof, he called Thee God and Lord, O Master, Whom we supremely exalt unto all the ages.

PRAISE the Lord, Who tolerated Thomas' unbelief, and showed him His side, and was diligently examined by the disciple's hand; and supremely exalt Him unto all the ages.

THINE inquisitiveness hath opened up to us a hidden treasure, O Thomas; for with thy God-inspired tongue thou didst confess God and didst say: Praise ye Christ, and supremely exalt Him unto the ages.

Katavasia: This chosen and holy day . . .

ODE NINE

More honourable *is not chanted.*

Heirmos

O THOU lamp of shining splendour, * and pure Mother of our God, * thou most manifest glory, * thou who art more exalted than all creation, * with hymns thee do we magnify.

Troparia

THOU didst come to Thy disciples * fair with comeliness, O Christ, * in Thy light-filled divine grace * on this, Thy shining day of transcendent brightness, * which we all magnify with hymns.

THOU Whose holy side was handled * by a hand of earthen clay * and Who yet didst not burn it * with the fire of Thy divine immaterial essence, * Thee do we magnify with hymns.

THEE, the Christ, that art arisen * from the sepulchre as God, * Whom our eyes have beheld not, * yet Whom we have believed in with hearts that love Thee, * Thee do we magnify with hymns.

Katavasia: Shine, shine . . .

Then Holy is the Lord our God (*thrice*), *and the following Exapostilaria, repeating the first one:*

EXAPOSTILARIA

Third Tone. Thou Who as God adornest

O THOMAS, thou hast searched out * My wounded limbs with thine own hand; * doubt not of Me Who was wounded * for thee, but have a single mind * with the disciples, and preach Me, * the Living God, to all mankind. (*Twice*)

ON this day Spring is fragrant; * the new creation danceth now; * today the bars have been taken * off of the doors of disbelief, * as the friend Thomas doth cry out: * Thou art my Lord and my God.

For the Praises we allow for four verses and chant the following Stichera, repeating the first one:

First Tone. O all-lauded Martyrs

O LIFE-GIVING Lord, after Thy dread * Resurrection, as Thou brakest not the seals of the tomb, so when the doors had been shut fast, * Thou didst likewise enter * and while bringing joy of heart * to Thine all-famed Apostles didst grant Thine upright Spirit unto them * for the sake of Thine immeasurable * and great mercy, * O Almighty Christ our God. (*Twice*)

WHEN Thou didst appear, O blessed Lord, * to Thy ven'rable disciples, Thomas, also called Didymus, was absent from their midst. * Wherefore, he believed not * in Thy Rising from the dead * and cried to them that saw Thee: Except I put my finger in His side * and the marks made by the piercing nails, * I believe not * that the Lord is risen again.

TO Thomas did Christ the Lord exclaim: * As thou wilt, put forth thy hand; touch Me and know Me to have an earthen body that hath bones. * Be not unbelieving, * but as all the others do * so likewise be believing. Then Thomas was persuaded and he cried: * Thou, O Jesus, art my Lord and God; * praise and glory * to Thy Rising from the dead.

Glory; both now. *Plagal of Second Tone*

EIGHT days after Thine Arising, O Jesus our King, Only-begotten Word of the Father, Thou didst appear unto Thy disciples while the doors were shut, bestowing Thy peace. And to the unbelieving disciple Thou didst show the prints and say: Come, touch My hands and feet and Mine undefiled side. And he, being persuaded, cried unto Thee: O my Lord and my God, glory be to Thee.

The Great Doxology, and the remainder of Matins.

The Matinal Doxastica are chanted after the Dismissal of Matins, before the Entreaties. The Entreaties begin again on this day and take place in the narthex, before the First Hour. The Catechetical Homilies of our righteous Father Theodore the Studite are also read in the narthex after the First Hour.

MATINAL DOXASTICON

First Tone

AS the disciples were hastening to the mountain, the Lord came to them that He might raise them from things earthly; and they worshipped Him and learned of the power given to Him in every place. They were sent forth to every land under heaven to preach the Resurrection from the dead and the restoration to the Heavens. He that cannot lie promised also that He would be with them for ever, even Christ God, the Saviour of our souls.

It should be noted that the services of the Saints which are omitted on all the Sundays of the season of the Holy Pentecostarion are chanted during the Sunday Complines.

The Liturgy is celebrated more quickly by reason of the labour of the Vigil. The Third, Sixth, and Ninth Hours are each read with the usual psalms, according to the prescribed order, in the narthex. The customary psalm is also said as we go into the refectory, as well as the psalm when we rise from table.

THE LITURGY

NOTE

According to the prescribed order of the Typicon of the Holy and Great Church of Christ, instead of the Typica and the Beatitudes, which are appointed below, the Antiphons of Pascha are chanted today and on all the Sundays following, until the Ascension. And at the Entrance, we chant: Come, let us worship . . . O Son of God, Who didst arise from the dead . . .

The Typica, and for the Beatitudes, hymns from the third and sixth Odes of the Canon of the Feast of Antipascha.

The Dismissal Hymn Whilst the tomb was sealed, *the Kontakion* With his searching right hand, *and the Thrice-Holy Hymn.*

The Prokeimenon of the Epistle. Third Tone

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

The Acts of the Apostles (5:12–20)

In those days, by the hands of the Apostles . . .

Alleluia. Plagal of Fourth Tone

Come, let us rejoice in the Lord, let us shout with jubilation unto God our Saviour.

Verse: For the Lord is a great God and a great king over all the earth.

The Holy Gospel according to Saint John (20:19–31)

When it was evening on that day . . .

Instead of It is truly meet, *we chant the Heirmos of the ninth Ode of the Canon.*

The Communion Hymn

Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia.

THE SUNDAY AFTER PASCHA

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

O life-giving Lord . . .
When Thou didst appear . . .
To Thomas did Christ the Lord . . .

These hymns are found in the Praises of the Feast.

Then we chant three Stichera from the Menaion for the Saint of the day.

Glory; both now. *First Tone*

WHILE the disciples were gathered, while the doors were shut, Thou didst enter of a sudden, O Almighty Jesus, our God. And standing in their midst, and granting them peace, Thou didst fill them with the Holy Spirit. Thou didst command them to tarry, and in no wise depart from Jerusalem until they be endued with power from on high. Wherefore, we cry to Thee: O our Enlightenment and Resurrection and Peace, glory be to Thee.

Then the Entrance, O Joyous Light, *and the following Prokeimenon:*

Grave Tone

What God is as great as our God? Thou art God Who alone workest wonders.

Verse: Thou hast made Thy power known among the peoples; with Thine arm hast Thou redeemed Thy people.

What God is as great . . .

Verse: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

What God is as great . . .

Verse: I remembered the works of the Lord; for I will remember Thy wonders from the beginning.

What God is as great . . .

For the Aposticha, the following Stichera of the Octoëchos:

First Tone. Of the Resurrection

ACCEPT our evening prayers, O holy Lord, and grant us the remission of sins; for Thou alone art He Who hath shown forth the Resurrection unto the world.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction

SINCE the gulf of my transgressions is great, O Saviour, and I sink grievously in mine offences, give me Thy hand and save me, as Thou didst save Peter, O God, and have mercy on me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

BY the intercession, O Lord, of all the Saints and the Theotokos, do Thou grant us Thy peace and have mercy on us, since Thou alone art compassionate.

Glory; both now. *First Tone*

EIGHT days after Thine arising, O Lord, Thou didst appear unto Thy disciples in the place where they were gathered, and Thou didst cry to them: Peace be unto you. And Thou didst show Thy hands and immaculate side unto the doubting disciple. Wherefore, he was persuaded, and he cried unto Thee: O my Lord and my God, glory be to Thee.

DISMISSAL HYMN

Grave Tone

WHILST the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God; and whilst the doors were shut, Thou didst

come unto Thy disciples, O Resurrection of all, renewing through them an upright Spirit in us according to Thy great mercy.

And the remainder of Vespers, and the Dismissal.

MONDAY OF THE SECOND WEEK

MATINS

After the priest giveth the blessing, we chant Christ is risen (*thrice*). *Then the Six Psalms, and thereafter,* God is the Lord. *The Dismissal Hymn in Grave Tone,* Whilst the tomb was sealed *which is chanted all week long; then the reading of the two Kathismata of the Psalter.*

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

First Tone. Of the Resurrection. The Original Melody

THE soldiers standing guard at Thy tomb, O my Saviour, * became as dead on seeing the lightning-like Angel * who preached to the women of Thine arising, O Holy Lord. * Thee we glorify, Who hast abolished corruption; * Thee do we adore, Who from the grave hast arisen * and Who alone art our God.

A Hymn of Compunction

HAVING been conceived in iniquities, I, the prodigal, dare not gaze upon the height of Heaven. But trusting in Thy love for man, I cry: O God, be gracious unto me, the sinner, and save me.

Martyricon

THE boast of martyric contest, the worthy of crowns, even the glorious prizewinners, have clothed themselves in Thee, O Lord; for by their endurance of tortures, they turned back the lawless in defeat, and by divine power, they received the victory from Heaven. By their entreaties, deliver me from the invisible enemy, O Saviour, and save me.

Theotokion

BEHOLDING a wonder of wonders in thee, O Full of Grace, creation rejoiceth; for thou didst conceive without seed and gavest birth ineffably unto Him upon Whom the orders of Angels cannot gaze. Since He is God, entreat Him in behalf of our souls.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

First Tone. The soldiers standing guard

THOUGH touching with his hand that most dread and divine side, * yet Thomas called the Twin was not burnt by the touching, * but even continued handling those wounds more exactingly; * and addressing Him pierced with a spear for us sinners, * he cried out: Though Thou hast borne this terrible Passion, * my Lord and my God art Thou. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of Thomas Sunday, with its Heirmos, to make eight in each Ode, and the Canon of the Menaion, to make four in each Ode. After the third Ode, the Sessional Hymns of the Menaion and of Thomas Sunday; after the sixth Ode, the Kontakion of Thomas Sunday; in the ninth Ode,* More honourable than the cherubim. *The Exapostilarion of Thomas Sunday* (*twice*).

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

First Tone. Of the Resurrection

WE praise Thy saving Passion, O Christ, and we glorify Thy Resurrection. (*Twice*)

A Hymn of Compunction

ANOTHER world doth await thee, O my soul, and a Judge Who shall make public thy hidden and grievous deeds. Abide not, therefore, in things present, but be quick to cry unto the Judge: O God, be gracious unto me, and save me.

Martyricon

COME, all ye peoples, with hymns and spiritual songs let us honour the prizewinners of Christ, the luminaries of the world and heralds of the Faith; the ever-flowing spring, wherefrom there gush forth healings for the faithful. By their entreaties, O Christ our God, grant peace unto Thy world and great mercy to our souls.

Glory; both now. *First Tone*

THOMAS, who was called Didymus, was not with them when Thou didst enter, O Christ, while the doors were shut. Wherefore, he disbelieved what was told him, by unbelief confirming faith. For Thou, O Good One, didst not disdain to show him Thine immaculate side and the wounds of Thy hands and feet. Wherefore, having handled and beheld, he confessed that Thou art neither naked God nor mere man, and he cried: O my Lord and my God, glory be to Thee.

For the Aposticha of the Praises, the following Stichera:

Second Tone. O house of Ephratha

WITH lips unstained and pure, * ye mortals with the Angels, * sing praise to Him Who truly * rose from the grave the third day and raised the world up with Himself.

Verse: Praise the Lord, O Jerusalem; praise thy God, O Sion.

THOU, Saviour, didst appear * to Thine august Apostles, * although the doors were shut fast, * renewing Thy Divine Spirit in us all through them, O Lord.

Verse: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

SEEING not with our eyes, * but with the heart's strong yearning, * we see Thee; and believing * that Thou art God, we magnify Thee with hymns, O King of all.

Glory; both now. *First Tone*

AS the disciples were in doubt, the Saviour came on the eighth day to where they were gathered; and giving them peace, He cried unto Thomas: Come, O Apostle, and touch the palms in which they fastened the nails. O good unbelief of Thomas, which hath led the hearts of the faithful to full knowledge! Hence, he cried out with fear: O my Lord and my God, glory be to Thee.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Matins, and the Dismissal.

MONDAY OF THE SECOND WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Fourth Tone. As one valiant

O OMNIPOTENT Word of God, * after rising up from the grave, * while the doors were shut, Thou didst come unto Thy friends * and didst display to the unbelieving Thomas the riven wounds * that the nails made in Thy flesh * and the spear's piercing in Thy side, * so assuring him * and confirming his faith that Thou Thyself art He that out of great compassion * endured those world-saving sufferings.

AS thou seest My measureless * condescension, O Didymus, * and complete self-emptying for compassion's sake, * be not uncertain, cried out the Lord, but be thou persuaded now * that I am Myself the same * that both suffered and rose again * from the sepulchre * on the third day and emptied all the treasure-vaults of Hades and have quickened * all them that died since the world began.

O ALMIGHTY Redeemer Christ, * sore astonished at seeing Thee, * Thomas recognized Thee and cried out mightily: * Thou art my Lord and my God; O Friend of man, now do I believe * that Thou art He Who endured * that dread Passion and Who doth heal * passions in our souls. * Thy dominion I worship, and Thine awesome and omnipotent Arising * do I proclaim unto all the world.

And three from the Menaion.

Glory; both now. *First Tone*

AS the disciples were in doubt, the Saviour came on the eighth day to where they were gathered; and giving them peace, He cried unto Thomas: Come, O Apostle, and touch the palms in which they fastened the nails. O good unbelief of Thomas, which hath led the hearts of the faithful to full knowledge! Hence, he cried out with fear: O my Lord and my God, glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

First Tone. Of the Resurrection

ENCIRCLE Sion, O ye peoples, and encompass her, and give glory therein to Him that is arisen from the dead; for He is our God Who hath delivered us from our iniquities.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction

SINCE I stand condemned by mine evil thoughts and deeds, O Saviour, grant me a mind to turn to Thee, O God, that I may cry: Save me, O good Benefactor, and have mercy on me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

YOUR confession in the stadium, O Saints, terrified the host of the demons and freed men from error. Wherefore, as ye were beheaded, ye cried: May the sacrifice of our lives be acceptable unto Thee, O Lord, for out of longing for Thee, we have disdained this fleeting life, O Friend of man.

Glory; both now. *Second Tone*

AFTER Thine arising, O Lord, when Thy disciples were gathered together, and the doors were shut, Thou stoodest in the midst, granting them peace. As for Thomas, being persuaded at the sight of Thy hands and side, he confessed that Thou art the Lord and God, Who savest them that hope in Thee, O Friend of man.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Vespers, and the Dismissal.

TUESDAY OF THE SECOND WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

First Tone. Of the Resurrection. While Gabriel was saying

THE faithful women came to the tomb before the dawning, * and seeing the vision of Angels, they stood in fear and trembling. * Like lightning, the grave flashed forth with life; * the marvel made the women sore amazed. * Thus, they went to the disciples and preached to them * the Rising of Christ the Master: * Christ, the Almighty, plundered Hades' spoils * and raised with Himself all corrupt in death, * freeing them from fear of condemnation by the power of the Cross.

A Hymn of Compunction

IF the righteous scarcely be saved, where shall I, the sinner, appear? I have not borne the burden and heat of the day; number me together with those of the eleventh hour, O God, and save me.

Martyricon. While Gabriel was saying

O MARTYRS, as good soldiers, of one mind in divine faith, * fearing not the threats of the tyrants, and making brave confession, * ye earnestly drew nigh unto Christ, * while taking up the venerable Cross. * Having kept the Faith and finished the course, O Saints, * from Heaven ye gained the vict'ry. * Glory to Him that hath given you strength. * Glory to Him that hath crowned you. * Glory to Him that worketh healings for all through you.

Theotokion

POSSESSING the Theotokos Mary as an indestructible wall, O ye faithful, come, let us worship and fall down before her; for she hath boldness with Him that was born of her, both to intercede and to save our souls from wrath and death.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of First Tone. Let us worship the Word

LET us all laud in song on his holy memory * Thomas, the blessed Apostle, friend, and disciple of Christ. * For in God-befitting manner he confirmed our minds * when he, in seeking certain faith, * touched the prints made by the nails and stablished faith in the whole world. * And he imploreth the Saviour that He have mercy on our ailing souls. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of Thomas Sunday, with its Heirmos, to make eight in each Ode, and the Canon of the Menaion, to make four in each Ode. After the third Ode, the Sessional Hymns of the Menaion and of Thomas Sunday; after the sixth Ode, the Kontakion of Thomas Sunday; in the ninth Ode,* More honourable than the cherubim. *The Exapostilarion of Thomas Sunday* (*twice*).

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

First Tone. Of the Resurrection

THOU Who didst endure the Cross, and didst abolish death, and didst arise from the dead: Make our life peaceful, O Lord, since Thou alone art omnipotent. (*Twice*)

A Hymn of Compunction

O MY Saviour, reject me not who am held fast by the slothfulness of sin. Rouse my thoughts unto repentance, and show me forth as an approved labourer of Thy vineyard, giving me the wages of the eleventh hour and Thy great mercy.

Martyricon

THESE soldiers of the great King withstood the decrees of the tyrants. They boldly despised the torments, and having trampled upon every error, they were worthily crowned; and they ask of the Saviour peace and great mercy.

Glory; both now. *Second Tone*

JESUS came unto the disciples while the doors were shut, and gave them peace and fearlessness. Then He saith unto Thomas: Why believest thou not that I am risen from the dead? Bring hither thy hand and put it in My side, and see; because thou hast disbelieved, all have learned of My Passion and Resurrection, and they shall all cry out with thee: O my Lord and my God, glory be to Thee.

For the Aposticha of the Praises, the following Stichera:

Second Tone. O house of Ephratha

LET us sing ceaseless praise, * ye faithful, with the Angels, * to honour Christ arisen * the third day from the grave, raising all the world up with Himself.

Verse: His sound hath gone forth into all the earth, and his words unto the ends of the world.

O MOST Compassionate, * when Thomas boldly handled * Thy side, he thence ascended * to certain faith; and through him, we also know Thee to be God.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THOU, risen from the grave, * dost grant peace to Thy people, * O Saviour and Redeemer, * and Thou hast raised the whole world from Hades, O Almighty Lord.

Glory; both now. *Plagal of Second Tone*

THOU camest to Thy disciples, O Christ, while the doors were shut. Then, by dispensation, Thomas was not to be found among them; for he said: I will not believe except I also behold the Master, and see the side whence there issued the blood, the water, the baptism, and see the wound through which man, the great wound, was healed, and except I see that He is not a spirit, but flesh and bones. O Thou Who didst trample down death, and gavest full proof to Thomas, O Lord, glory be to Thee.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Matins, and the Dismissal.

TUESDAY OF THE SECOND WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone. O all-lauded Martyrs

ARISEN the third day from the dead, * Christ the Friend of man told Thomas: Come and handle Me; see My hands, the wounds upon My feet, * see My side yet riven; * and so know Me to be God, * Who, being free of change, yet assumed the earthen nature of man's form * and therein have willingly endured * the dread Passion * which I suffered as a man.

ON seeing the wounds in Jesus' feet * and the piercings of His hands, the Twin stood still, at a loss, and as he marvelled, sore amazed * at the dreadful wonder, * he beheld, and with his hand * he touched that spotless side, from the which he showed the nations of the world * that Christ's Rising from the sepulchre * on the third day * clearly is beyond all doubt.

MY Saviour, I take the greatest joy * as I see Thy Resurrection now confirmed by the daring deeds that Thomas was vouchsafed * when he boldly touched Thee. * Hence, we all proclaim and teach * that Thou, one single Person, art yet both God and man insep'rable, * with two natures and two energies * uncommingled, * from the which Thou art comprised.

And three from the Menaion.

Glory; both now. *Fourth Tone*

O LORD, in the unendurable brilliance of Thy Divinity, Thou camest while the doors were shut; and standing in the midst of the disciples, Thou didst lay bare Thy side and didst show unto them the marks of the wounds of Thy hands and feet; and doing away the despondency that came from their faintheartedness, Thou didst clearly declare: Even as ye behold in Me the assumption of the flesh, O friends, so in like manner I bear not the nature of a spirit. Then Thou didst exhort the doubting

disciple to touch with fear, saying unto him: Now that thou hast examined all, come, therefore, do not doubt. And when with his hand he perceived Thy twofold nature, he was drawn by faith, and faithfully cried out with fear: O my Lord and my God, glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

First Tone. Of the Crucifixion

THE Cross was planted in Calvary, and it blossomed with incorruption for us from the ever-flowing well-spring, even the side of the Saviour.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the Resurrection

COME, O ye peoples, let us praise and worship Christ, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the error of the enemy.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

O HOW excellent is your tradesmanship, O Saints, for ye gave your blood and inherited the Heavens; and though tried but for a season, ye rejoice eternally. Truly good is your commerce! For disdaining things corruptible, ye received the incorruptible; and forming one chorus with the Angels, ye unceasingly praise the consubstantial Trinity.

Glory; both now. *Plagal of Fourth Tone*

O THOMAS, touch My side with thy hand, saith Christ, and come, handle the prints of the nails. Examine them with faith; believe in Me, and be not unbelieving. And when Thomas touched the Master with his finger, he cried out with a great voice: Thou art my God and Lord; O Compassionate One, glory be to Thee.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Vespers, and the Dismissal.

WEDNESDAY OF THE SECOND WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

First Tone. Of the Crucifixion

WHEN Thou wast crucified, O Christ, the tyranny of the enemy was destroyed and his power was trampled underfoot; for neither an Angel nor a man, but Thou, the Lord Himself, didst save us. Glory be to Thee.

Of the Resurrection

ISAAC was taken up into the mountain, Jonas was taken down into the deep, and both figured forth Thy Passion, O Saviour: The first, the bonds and the slaughter; the other, the burial and the life that ensued from Thine unlooked-for Arising. O Lord, glory be to Thee.

Martyricon

BE Thou entreated for the sake of the sufferings of Thy Saints which they endured for Thee, O Lord, and do Thou heal all our pains, we pray, O Friend of man.

Theotokion of the Cross

HAVING thy protection, O immaculate one, and being delivered from afflictions by thy prayers, we who are in every way guarded by the Cross of thy Son do all magnify thee reverently as is due.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

First Tone. The soldiers standing guard

THOUGH touching with his hand that most dread and divine side, * yet Thomas called the Twin was not burnt by the touching, * but even continued handling those wounds more exactingly; * and addressing Him pierced with a spear for us sinners, * he cried out: Though Thou hast borne this terrible Passion, * my Lord and my God art Thou. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of Thomas Sunday, with its Heirmos, to make eight in each Ode, and the Canon of the Menaion, to make four in each Ode. After the third Ode, the*

Sessional Hymns of the Menaion and of Thomas Sunday; after the sixth Ode, the Kontakion of Thomas Sunday; in the ninth Ode, More honourable than the cherubim. *The Exapostilarion of Thomas Sunday (twice).*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

First Tone. Of the Crucifixion

THEE do we praise unceasingly as Saviour and Master, Who wast fixed to the Cross and didst grant us life. (*Twice*)

Of the Resurrection

THOU Who didst despoil Hades, and didst raise up man by Thy Resurrection, O Christ: Deem us worthy to hymn and glorify Thee with purity of heart.

Martyricon

O ALL-ACCLAIMED Martyrs, neither tribulations nor distress, nor famine, nor persecution, neither stripes nor rage of beasts, nor sword, nor threat of fire, was able to separate you from God. But out of longing for Him ye contended as though in the bodies of others, and ye forgot nature and despised death. Wherefore ye also worthily received the reward for your pains, and ye became heirs of the Kingdom of the Heavens. Since ye have boldness with the man-befriending God, ask for peace for the world and great mercy for our souls.

Glory; both now. *Plagal of Fourth Tone*
By Anatolius

WHILE the doors were shut and the disciples were assembled, the Saviour came where they were gathered. And standing in their midst, He saith unto Thomas: Come, handle and see the prints of the nails. Stretch forth thy hand and touch My side, and be not unbelieving, but with faith proclaim My Resurrection from the dead.

For the Aposticha of the Praises, the following Stichera:

Second Tone. O house of Ephratha

O WONDER never seen! * O strange unlooked-for doings! * how grass escapeth burning: * the hand of the Apostle not burnt up in the Godhead's fire.

Verse: His sound hath gone forth into all the earth, and his words unto the ends of the world.

LET us be diligent * to make our own hands holy * through idleness towards passions, * and so might even we dare to touch the Master's holy side.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

CONSECRATE, O my soul, * thy spiritual senses * to godly contemplation; * for so would Christ the Lord have renewal to be wrought in thee.

Glory; both now. *Theotokion*

WITH thy mind's eye now gaze * on me, man's transformation. * Adorn thine inner being * with virtues as with garlands, O soul, and be made beautiful.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Matins,
and the Dismissal.

WEDNESDAY OF THE SECOND WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Second Tone. When he took Thee

LEAVING not the Father's bosom, Thou * didst appear on earth bearing flesh in Thy great compassion, O Christ, * and when Thou hadst freely welcomed both the Passion and death * on the third day didst rise again. * Through doors that were shut fast, * Thou didst enter in therethrough as the Omnipotent. * Wherefore, when he touched Thy divine side, * Thomas stood rejoicing in wonder, * glorifying Thee as Lord and Fashioner.

THOU wast fixed upon the Cross with nails; * Thou didst taste of gall and Thy worshipful side was pierced with a spear; * Thou didst suffer death and wast laid in a grave as dead. * But as God, Thou didst burst the bonds * and shackles of Hades * and didst raise up with Thyself the dead from ages past. * Thou didst leave the seals all unbroken, * showing Thyself to Thy disciples, * making faith in Thine Arising sure, O Christ.

PASCHA is this present holy Feast; * mystic and divine, sacred Pascha; the saving Pascha of God; * Pascha which conveyeth us unto immortal life. * Pascha mightily banishing * dejection and sorrow. *

Pascha, which doth grant to the disciples joyous grace! * Wherefore, Thomas cried out: Thou truly * art my Lord and God, O my Saviour, * Who hast carried off the spoils from Hades' realms.

And three from the Menaion.

Glory; both now. *Fourth Tone*

O STRANGE wonder, unbelief hath engendered steadfast faith! For Thomas said: Except I see, I will not believe. But when he had touched that side, he confessed the Divinity of Him Who was incarnate, that He is the very Son of God; he recognized Him to be the One that had suffered in the flesh; he preached the Risen God, and cried with a clear voice: O my Lord and my God, glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

First Tone. Of the Resurrection

BY Thy Passion, O Christ, we were freed from the passions, and by Thy Resurrection we were delivered from corruption. Lord, glory be to Thee.

Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Of the Apostles

THE all-harmonious harp of the Apostles, moved by the Holy Spirit, hath abolished the rites of the abominable demons. And proclaiming the one Lord, it hath delivered the nations from the error of the idols, and hath taught us to worship the Trinity one in essence.

Verse: Wondrous is God in His Saints.

Martyricon. The Original Melody

O ALL-LAUDED Martyrs of the Lord, * lo, the earth concealed you not; but rather Heaven received you and the gates of Paradise * welcomed you and opened. * And as ye now dwell therein * ye joyfully partake of the Tree of Life. Thus, intercede, we pray, * with the Master, even Christ the Lord, * that He grant peace * and great mercy to our souls.

Glory; both now. *Fourth Tone*

O STRANGE wonder, that grass should touch fire and be preserved! For when Thomas thrust his hand into the fiery side of Jesus Christ our God, he was not burned by the touching. For he ardently changed the obstinacy of his soul into ready faith, and cried out from the depths of his soul: My Master art Thou and my God, Who art risen from the dead. Glory be to Thee.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Vespers, and the Dismissal.

THURSDAY OF THE SECOND WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

First Tone. Of the Resurrection. While Gabriel was saying

THE Life of all was nailed to the Cross by the transgressors * and the Lord immortal was reckoned amidst the dead in Hades. * But rising the third day, Thou didst raise * dead Adam from corruption with Thyself. * For this cause, the hosts of Heaven cried unto Thee, * O Saviour and Life-bestower: * Glory to Thy divine sufferings, O Christ. * Glory to Thy Resurrection. * Glory to Thy condescension, O Thou only Friend of man.

Of the Apostles

O YE wise fishermen of the whole world, who have received compassion from God, intercede even now for us who cry: O Lord, save Thy hierarchs and Thy flock, and through Thine Apostles deliver our souls from the evils that afflict us.

Martyricon. The soldiers standing guard

LET all of us entreat Christ the Lord's holy Martyrs, * for they make supplication for our souls' salvation; * with faith and with longing, therefore, let us draw nigh unto them, * for they overflow with the divine grace of healings, * and they drive away the ranks of demons in terror, * as guardians of the Faith.

Theotokion. Same Melody

WITH mighty voice, the Prophets announced thee beforehand * as Mother of our God, O immaculate Maiden; * and so the divine Apostles declared thee throughout the world; * so have we believed; hence, we revere thee and praise thee * with a pious mind, and ever call thee the Virgin * that truly gave birth to God.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

First Tone. The soldiers standing guard

THE Word cried out to Thomas while yet disbelieving, * since thou hast seen My side, disbelieve Me no longer; * examine Me with thy hand; with thy finger, come touch My wounds; * and when thou hast recognized the marks of My woundings, * preach to all the world this, My life-bringing Arising * from out of the sepulchre. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of Thomas Sunday, with its Heirmos, to make eight in each Ode, and the Canon of the Menaion, to make four in each Ode. After the third Ode, the Sessional Hymns of the Menaion and of Thomas Sunday; after the sixth Ode, the Kontakion of Thomas Sunday; in the ninth Ode,* More honourable than the cherubim. *The Exapostilarion of Thomas Sunday* (*twice*).

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

First Tone. Of the Resurrection

GLORIFYING Thy God-befitting condescension, we praise Thee, O Christ; for Thou wast born of a Virgin, and yet Thou wast inseparable from the Father. Thou didst suffer as man, and didst endure the Cross willingly. Thou didst rise from the grave as though coming forth from a bridal chamber, that Thou mightest save the world. O Lord, glory be to Thee. (*Twice*)

Of the Apostles. Same Tone. Thou art the joy

LET us acclaim with one voice the whole apostolic choir, * Peter and Paul and Andrew, Luke and Thomas with Philip, * Matthew and Bartholomew, James, Mark, and John, * zealous Simon the Canaanite, * and let us worthily praise the whole company * of disciples with befitting hymns.

Martyricon

REJOICE in the Lord, O ye Martyrs, for ye have fought the good fight. Ye withstood kings and overcame tyrants; of fire and sword ye were not afraid; while your bodies were being devoured by savage beasts, ye sent up hymns of praise to Christ with the Angels and received crowns from the Heavens. Pray that peace be granted to the world, and great mercy to our souls.

Glory; both now. *Fourth Tone*

O STRANGE wonder! John leaned on the bosom of the Word, and Thomas was counted worthy to handle His side. The first, in a dread manner, drew therefrom a depth of theology, even God's economy; and the second was counted worthy to initiate us into mysteries; for he openly presenteth the proofs of His arising, while crying out: O my Lord and my God, glory be to Thee.

For the Aposticha of the Praises, the following Stichera:

Second Tone. O house of Ephratha

LET there be banished hence * dejection born of passions, * and thoughts that swell like tempests. * In this wise shall the springtime of faith sprout up and blossom forth.

Verse: His sound hath gone forth into all the earth, and his words unto the ends of the world.

THOU, Saviour, didst appear * to Thine august Apostles, * although the doors were shut fast, * renewing Thy Divine Spirit in us all through them, O Lord.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

SEEING not with our eyes, * but with the heart's strong yearning, * we see Thee; and believing * that Thou art God, we magnify Thee with hymns, O King of all.

Glory; both now. *Plagal of Second Tone*

EIGHT days after Thine Arising, O Jesus our King, Only-begotten Word of the Father, Thou didst appear unto Thy disciples while the doors were shut, bestowing Thy peace. And to the unbelieving disciple Thou didst show the prints and say: Come, touch My hands and feet and Mine undefiled side. And he, being persuaded, cried unto Thee: O my Lord and my God, glory be to Thee.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Matins, and the Dismissal.

THURSDAY OF THE SECOND WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone. Thou art the joy

CLOTHED in the garment of righteousness that is whiter than snow, * let us rejoice upon this

present feast-day of Pascha, * whereon Christ, as the bright Sun of Righteousness, rose * from the dead with a dawning light * and made us all very bright and exceeding glad * with the grace of incorruption and life.

THIS day is lady and queen, and the very feast of feasts; * this is the day the Lord made in all truth, O ye people. * Hence, as David chanteth, let us mystically * now rejoice and be glad therein. * For while the doors were shut fast, Christ bestowed His peace * on His ven'rable disciples and friends.

THE unbelieving of Thomas gave faithful warranty * of the God-man's world-saving rising from nether Hades, * when with his probing right hand it daringly touched * Christ the Word's wounded hands and feet, * handling the piercings that bored through His holy flesh * that the world might be confirmed in faith.

And three from the Menaion.

Glory; both now. *Second Tone*

JESUS came unto the disciples while the doors were shut, and gave them peace and fearlessness. Then He saith unto Thomas: Why believest thou not that I am risen from the dead? Bring hither thy hand and put it in My side, and see; because thou hast disbelieved, all have learned of My Passion and Resurrection, and they shall all cry out with thee: O my Lord and my God, glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

First Tone. Of the Crucifixion

THE venerable Cross of the Saviour is an indestructible wall for us; for, trusting therein, we are all saved.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the Resurrection

ACCEPT our evening prayers, O holy Lord, and grant us the remission of sins; for Thou alone art He Who hath shown forth the Resurrection unto the world.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

BY the intercession, O Lord, of all the Saints and the Theotokos, do Thou grant us Thy peace and have mercy on us, since Thou alone art compassionate.

Glory; both now. *Plagal of Fourth Tone*

O THOMAS, touch My side with thy hand, saith Christ, and come, handle the prints of the nails. Examine them with faith; believe in Me, and be not unbelieving. And when Thomas touched the Master with his finger, he cried out with a great voice: Thou art my God and Lord; O Compassionate One, glory be to Thee.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Vespers, and the Dismissal.

FRIDAY OF THE SECOND WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

First Tone. Of the Crucifixion. While Gabriel was saying

O FRIEND of man, we worship the wood of Thy divine Cross, * for Thou, Who art truly the Life of all things, wast nailed upon it. * O Saviour, to Paradise didst Thou * admit the thief that came to Thee in faith, * who confessing Thee: Remember me, O my Lord, * was granted delight eternal. * Like him, do Thou receive us who cry out: * We all have sinned against Thy compassion; * yet do not overlook us, O Merciful Friend of man.

Of the Resurrection. The Original Melody

THE soldiers standing guard at Thy tomb, O my Saviour, * became as dead on seeing the lightning-like Angel * who preached to the women of Thine arising, O Holy Lord. * Thee we glorify, Who hast abolished corruption; * Thee do we adore, Who from the grave hast arisen * and Who alone art our God.

Martyricon

THE boast of martyric contest, the worthy of crowns, even the glorious prizewinners, have

clothed themselves in Thee, O Lord; for by their endurance of tortures, they turned back the lawless in defeat, and by divine power, they received the victory from Heaven. By their entreaties, deliver me from the invisible enemy, O Saviour, and save me.

Theotokion of the Cross. The soldiers standing guard

THE spotless Ewe-lamb gazed on the Lamb and the Shepherd * as He was hanging dead on the Tree, and she mourned Him; * and wailing maternally, in her grief she said: O my Son, * how shall I endure this willing Passion Thou suff'rest * and Thine inexpressible divine condescension, * O God Who art more than good?

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

First Tone. The soldiers standing guard

IN truth blessed art thou that hast handled the woundings * in that almighty side of the Healer of Adam, * the greatest of wounds; and also for us, who now have believed * in His Resurrection through His holy Apostles' * trusted words alone, thou hast procured and providest * invincible blessedness. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of Thomas Sunday, with its Heirmos, to make eight in each Ode, and the Canon of the Menaion, to make four in each Ode. After the third Ode, the Sessional Hymns of the Menaion and of Thomas Sunday; after the sixth Ode, the Kontakion of Thomas Sunday; in the ninth Ode,* More honourable than the cherubim. *The Exapostilarion of Thomas Sunday* (*twice*).

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

First Tone. Of the Crucifixion

THROUGH Thy Cross, O Christ, we are become one flock of Angels and men, and one Church. Heaven and earth rejoice. O Lord, glory be to Thee. (*Twice*)

Of the Resurrection

WE praise Thy saving Passion, O Christ, and we glorify Thy Resurrection.

Martyricon

COME, all ye peoples, with hymns and spiritual songs let us honour the prizewinners of Christ, the luminaries of the world and heralds of the Faith; the ever-flowing spring, wherefrom there gush forth healings for the faithful. By their entreaties, O Christ our God, grant peace unto Thy world and great mercy to our souls.

Glory; both now. *Plagal of Fourth Tone*

WHILE the doors were shut and the disciples were assembled, the Saviour came where they were gathered. And standing in their midst, He saith unto Thomas: Come, handle and see the prints of the nails. Stretch forth thy hand and touch My side, and be not unbelieving, but with faith proclaim My Resurrection from the dead.

For the Aposticha of the Praises, the following Stichera:

Fourth Tone. As one valiant

OUR Life, Thou wast crucified, * op'ning Paradise unto men, * raising with Thyself all the dead of ages past; * and Thou didst rise, driving death off by Thy power and sovereignty; * and Thou truly didst unite * things of earth with things heavenly; * and, O Word of God, * Thou didst fill the whole choir of Thine Apostles with exceeding joy of spirit, * giving the greeting of Peace to them.

Verse: His sound hath gone forth into all the earth, and his words unto the ends of the world.

NOW corruption hath been expelled, * incorruption hath burst in bloom, * sundered is the grievous and long-enduring bond; * so let the heavens make merry with the earth and the things therein: * Christ is risen from the dead, * death is stripped bare of all his spoils, * and the day of joy * hath appeared; for although the doors were shut, they hindered not from freely ent'ring * the Life-bestower and Lord of all.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THIS illustrious present day * is the day which the Lord hath made; * let us all be glad and rejoice therein with joy. * For the Bestower of Life is risen; Hades hath been despoiled. * And the apostolic choir * hear the tidings of joy today, * while the Master's side * hath been handled by Thomas, who believed not, but on handling, hath proclaimed Christ * to be of two natures, God and man.

Glory; both now. *Plagal of Fourth Tone*

O THOMAS, touch My side with thy hand, saith Christ, and come, handle the prints of the nails. Examine them with faith; believe in Me, and be not unbelieving. And when Thomas touched the Master with his finger, he cried out with a great voice: Thou art my God and Lord; O Compassionate One, glory be to Thee.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Matins,
and the Dismissal.

FRIDAY
OF THE SECOND WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone

WHILE the disciples were gathered, while the doors were shut, Thou didst enter of a sudden, O Almighty Jesus, our God. And standing in their midst, and granting them peace, Thou didst fill them with the Holy Spirit. Thou didst command them to tarry, and in no wise depart from Jerusalem until they be endued with power from on high. Wherefore, we cry to Thee: O our Enlightenment and Resurrection and Peace, glory be to Thee.

EIGHT days after Thine arising, O Lord, Thou didst appear unto Thy disciples in the place where they were gathered, and Thou didst cry to them: Peace be unto you. And Thou didst show Thy hands and immaculate side unto the doubting disciple. Wherefore, he was persuaded, and he cried unto Thee: O my Lord and my God, glory be to Thee.

THOMAS, who was called Didymus, was not with them when Thou didst enter, O Christ, while the doors were shut. Wherefore, he disbelieved what was told him, by unbelief confirming faith. For Thou, O Good One, didst not disdain to show him Thine immaculate side and the wounds of Thy hands and feet. Wherefore, having handled and beheld, he confessed that Thou art neither naked God nor mere man, and he cried: O my Lord and my God, glory be to Thee.

And three from the Menaion.

Glory. *Plagal of Second Tone*

THOU camest to Thy disciples, O Christ, while the doors were shut. Then, by dispensation, Thomas was not to be found among them; for he said: I will not believe except I also behold the Master, and see the side whence there issued the blood, the water, the baptism, and see the wound through which man, the great wound, was healed, and except I see that He is not a spirit, but flesh and bones. O Thou Who didst trample down death, and gavest full proof to Thomas, O Lord, glory be to Thee.

Both now. *First Tone. Theotokion*

THE universal glory born of men, who hath given birth unto the Master, the heavenly gate: let us praise Mary the Virgin, the song of the bodiless hosts, and the adornment of the faithful. For she was shown to be a Heaven and a temple of the Godhead; destroying the wall of enmity, she ushered in peace and opened the Kingdom. Possessing, therefore, this anchor of faith, we have as champion the Lord Who was born of her. Take courage, therefore, take courage, O ye people of God; for He shall fight thine enemies, since He is the Almighty One.

For the Aposticha, the following Stichera of the Resurrection:

First Tone

ACCEPT our evening prayers, O holy Lord, and grant us the remission of sins; for Thou alone art He Who hath shown forth the Resurrection unto the world.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

ENCIRCLE Sion, O ye peoples, and encompass her, and give glory therein to Him that is arisen from the dead; for He is our God Who hath delivered us from our iniquities.

Verse: For He established the world which shall not be shaken.

COME, O ye peoples, let us praise and worship Christ, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the error of the enemy.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

BY Thy Passion, O Christ, we were freed from the passions, and by Thy Resurrection we were delivered from corruption. Lord, glory be to Thee.

Glory; both now. *Plagal of First Tone*

O FRIEND of man, great and incomparable is the multitude of Thy compassions! for Thou wast long-suffering when Thou wast smitten by the

Jews, when Thou wast handled by an Apostle, and by them that rejected Thee, wast made an object of curiosity: How wast Thou incarnate? How is it Thou wast crucified, Who art without sin? But grant us understanding, that we, like Thomas, may cry out to Thee: O my Lord and my God, glory be to Thee.

The Dismissal Hymn: Whilst the tomb was sealed . . .

And the remainder of Vespers, and the Dismissal.

NOTE

On all Saturdays of the Pentecostarion, the Canons for the reposed are chanted at Compline on the preceding Friday.

SATURDAY OF THE SECOND WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Resurrection:

First Tone. The Original Melody

THE soldiers standing guard at Thy tomb, O my Saviour, * became as dead on seeing the lightning-like Angel * who preached to the women of Thine arising, O Holy Lord. * Thee we glorify, Who hast abolished corruption; * Thee do we adore, Who from the grave hast arisen * and Who alone art our God.

Glory. *Same Tone. While Gabriel was saying*

THE faithful women came to the tomb before the dawning, * and seeing the vision of Angels, they stood in fear and trembling. * Like lightning, the grave flashed forth with life; * the marvel made the women sore amazed. * Thus, they went to the disciples and preached to them * the Rising of Christ the Master: * Christ, the Almighty, plundered Hades' spoils * and raised with Himself all corrupt in death, * freeing them from fear of condemnation by the power of the Cross.

Both now. *Theotokion. The Original Melody*

WHILE Gabriel was saying Rejoice to thee, O Virgin, * at his voice the Master of all things took flesh within thy pure womb. * He dwelt in thee as His holy ark, * as spake the righteous David in the psalms. * And in bearing thy Creator, thou wast shown forth * more spacious than all the Heavens. * Glory to Him that willed to dwell in thee. * Glory to Him that came forth from thee. * Glory to Him that, through thy bringing forth, hath delivered us.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

First Tone. While Gabriel was saying

O LORD, when the disciples concealed themselves in Sion, * hidden in their fear of the Hebrews, Thou camest in among them. * O Good One, although the doors were shut, * Thou stoodest in their midst, bestowing joy * and didst show them in Thy hands and Thine all-pure side * the wounds of Thy stripes and suff'rings. * To Thine unbelieving disciple, Thou didst say: * Stretch forth thy hand, search Me out and see: * I Myself am He that suffered the Passion on thine account. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of Thomas Sunday, with its Heirmos, to make eight in each Ode, and the Canon of the Menaion, to make four in each Ode. After the third Ode, the Sessional Hymns of the Menaion and of Thomas Sunday; after the sixth Ode, the Kontakion of Thomas Sunday; in the ninth Ode,* More honourable than the cherubim. *The Exapostilarion of Thomas Sunday (twice).*

For the Praises we allow for four verses and chant the following Stichera of the Resurrection:

First Tone

WE praise Thy saving Passion, O Christ, and we glorify Thy Resurrection.

THOU Who didst endure the Cross, and didst abolish death, and didst arise from the dead: Make our life peaceful, O Lord, since Thou alone art omnipotent.

THOU Who didst despoil Hades, and didst raise up man by Thy Resurrection, O Christ: Deem us worthy to hymn and glorify Thee with purity of heart.

GLORIFYING Thy God-befitting condescension, we praise Thee, O Christ; for Thou wast born of a Virgin, and yet Thou wast inseparable from the Father. Thou didst suffer as man, and didst endure the Cross willingly. Thou didst rise from the grave as though coming forth from a bridal chamber, that Thou mightest save the world. O Lord, glory be to Thee.

Glory; both now. *Plagal of Second Tone*

EIGHT days after Thine Arising, O Jesus our King, Only-begotten Word of the Father, Thou didst appear unto Thy disciples while the doors were shut, bestowing Thy peace. And to the unbelieving disciple Thou didst show the prints and say: Come, touch My hands and feet and Mine undefiled side. And he, being persuaded, cried unto Thee: O my Lord and my God, glory be to Thee.

For the Aposticha of the Praises, the following Stichera:

First Tone. O all-lauded Martyrs

O LIFE-GIVING Lord, after Thy dread * Resurrection, as Thou brakest not the seals of the tomb, so when the doors had been shut fast, * Thou didst likewise enter * and while bringing joy of heart * to Thine all-famed Apostles didst grant Thine upright Spirit unto them * for the sake of Thine immeasurable * and great mercy, * O Almighty Christ our God.

Verse: Praise the Lord, O Jerusalem; praise thy God, O Sion.

WHEN Thou didst appear, O blessed Lord, * to Thy ven'rable disciples, Thomas, also called Didymus, was absent from their midst. * Wherefore, he believed not * in Thy Rising from the dead * and cried to them that saw Thee: Except I put my finger in His side * and the marks made by the piercing nails, * I believe not * that the Lord is risen again.

Verse: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

TO Thomas did Christ the Lord exclaim: * As thou wilt, put forth thy hand; touch Me and know Me to have an earthen body that hath bones. * Be not unbelieving, * but as all the others do * so likewise be believing. Then Thomas was persuaded and he cried: * Thou, O Jesus, art my Lord and God; * praise and glory * to Thy Rising from the dead.

Glory; both now. *Same Tone*

AS the disciples were in doubt, the Saviour came on the eighth day to where they were gathered; and giving them peace, He cried unto Thomas: Come, O Apostle, and touch the palms in which they fastened the nails. O good unbelief of Thomas, which hath led the hearts of the faithful to full knowledge! Hence, he cried out with fear: O my Lord and my God, glory be to Thee.

And the remainder of Matins, and the Dismissal.

THE LITURGY

The Typica, and for the Beatitudes, hymns from the third and sixth Odes of the Canon of Thomas Sunday. The Prokeimenon and Alleluia of Thomas Sunday. Likewise, the Communion Hymn.

It should be noted that when there is no Liturgy, we chant the Third and Sixth Hours in the narthex; and then we come into the temple and chant the Typica. For the Beatitudes, the first Ode of the Canon of Thomas Sunday; the Epistle from the Acts; the Gospel according to Saint John, and the rest, as usual. If there is a Liturgy, however, we chant these in the Liturgy.

The Prokeimenon of the Epistle. Third Tone

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

The Acts of the Apostles (5:21–32)

At that time, the Apostles entered into the temple . . .

Alleluia. Plagal of Fourth Tone

Come, let us rejoice in the Lord, let us shout with jubilation unto God our Saviour.

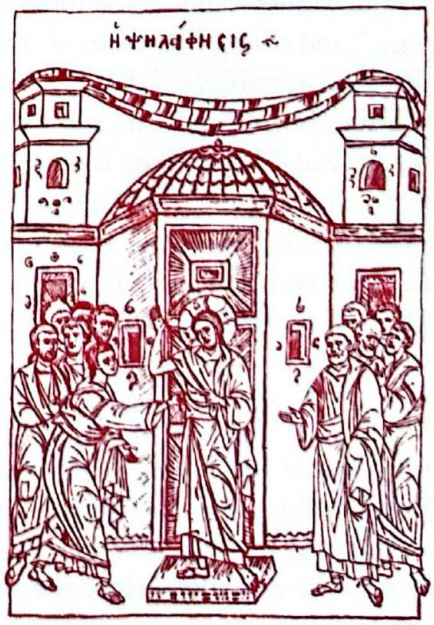
Verse: For the Lord is a great God and a great king over all the earth.

The Holy Gospel according to Saint John (6:14–27)

At that time, when the men had seen the miracle . . .

Communion Hymn

Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia.



The Sunday of The Myrrh-bearing Women

SATURDAY EVENING

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following Stichera of the Resurrection:*

Second Tone

Come, let us worship . . .
Nailing to the Cross . . .
With the Archangels let us praise . . .
Thee, the Crucified and Buried . . .

Glory. *Same Tone*

Why do ye mingle tears . . .

These hymns are found in Great Vespers.

Both now. *Dogmatic Theotokion. Second Tone*

O GREAT mystery! Beholding the wonders, I proclaim the Divinity and do not deny the humanity. For as man, Emmanuel hath opened the gates of nature, and as God He hath not broken the bars of virginity. As He entered through the hearing, thus did He come forth from the womb; as He was conceived, thus was He incarnate. Impassively did He enter, ineffably did He come forth, according to the Prophet who said: This gate shall be shut, and no one shall pass through it, save the Lord God of Israel, Who hath great mercy.

For the Aposticha, the following Sticheron of the Resurrection:
Thy Resurrection, O Christ Saviour . . .

Then the following of the Theotokos:

Second Tone. When he took Thee

Verse: I shall commemorate thy name in every generation and generation.

JOY of all that sorrow art thou, * and of the oppressed a protectress, and nurture of all the poor, * comfort unto the estranged, a staff art thou of the blind, * visitation of all the sick, * a shelter and succour * unto those brought down by pain, helper of orphaned ones: * Mother of God in the Highest * art thou, O immaculate Maiden; * hasten, we beseech thee, to redeem thy slaves.

Verse: Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house; and the King shall greatly desire thy beauty.

RECKLESSLY and lacking all restraint, * I, the hapless wretch, have committed all sin and every misdeed; * worthy of all condemnation, I have no defence; * but, O Virgin, grant unto me * the means of repentance, * that I might appear there yonder being uncondemned; * I enlist thee as intercessor, * I appeal to thee as protectress; * put me not to shame, O blessed Bride of God.

Verse: The rich among the people shall entreat thy countenance.

NOWHERE, save in thee, O Bride of God, * do we have a way to find refuge with our Creator and Lord; * in thy warm protection, cast us not away from thee, * neither put us to shame, O Maid, * who hasten for refuge * under thy protection, in the longing of our souls. * Mother of our God, do not tarry, * give us thine assistance and succour, * hasten to preserve us from the present wrath.

Glory; both now. *Second Tone*

The Myrrh-bearers rose up early . . .

This hymn is found in Great Vespers.

DISMISSAL HYMNS

Second Tone

When Thou didst descend unto death . . .
Glory. The noble Joseph . . .
Both now. Unto the myrrh-bearing women . . .

These hymns are found in Great Vespers.

The Litany and the Dismissal.

GREAT VESPERS

We chant Christ is risen, *as usual. Then the Proemial Psalm and the First Kathisma of the Psalter. For* Lord, I have cried, *we allow for ten verses and chant the following seven Stichera of the Resurrection:*

Second Tone

COME, let us worship God the Word, Who was begotten of the Father before the ages, and was incarnate of the Virgin Mary; for having endured the Cross, He was delivered over to burial, as He willed; and arising from the dead, He saved me, the erring man.

NAILING to the Cross the handwriting that was against us, Christ our Saviour hath blotted it out, and hath destroyed the dominion of death. We worship His arising on the third day.

WITH the Archangels let us praise the Resurrection of Christ; for He is the Redeemer and Saviour of our souls. And in terrible glory and sovereign power, He cometh again to judge the world which He fashioned.

Anatolian Stichera

THEE, the Crucified and Buried, did the Angel proclaim as Master; and he said unto the women: Come, behold where the Lord lay, for as the Almighty, He is risen as He said. Wherefore, we worship Thee, Who alone art immortal. O Life-giving Christ, have mercy on us.

BY Thy Cross, Thou didst abolish the curse of the tree; by Thy burial, Thou hast slain the dominion of death; and by Thine arising, Thou hast enlightened the race of man. Wherefore, we cry out to Thee: O Benefactor, Christ our God, glory be to Thee.

OUT of fear, the gates of death opened unto Thee, O Lord; and on beholding Thee, the gate-keepers of Hades trembled; for Thou didst crush the brazen gates, and didst break the iron bars. And Thou didst lead us out of darkness and the shadow of death, and didst break our bonds asunder.

CHANTING the hymn of salvation, with our mouths let us sing: Come ye all, let us fall prostrate in the house of the Lord, saying: Thou Who wast crucified upon the Tree, and didst arise from the dead, and art in the bosom of the Father, be gracious unto our sins.

Then the following three Stichera of the Myrrh-bearers:

Second Tone. By Anatolius

VERY early in the morning, the myrrh-bearing women took sweet-smelling spices and came to the Lord's tomb. And finding that which they had not expected, they reasoned among themselves, beholding with fear the removal of the stone, and they said one to another: Where are the seals of the sepulchre? Where are Pilate's watchmen and the secure sentry? And an Angel, shining like lightning, revealed to the women that which they knew not, saying to them: Why do ye seek with lamentation Him that liveth, and hath made the race of mortals to live? Christ our God is risen from the dead, since He is Almighty, granting us all incorruption and life, illumination and great mercy.

Same Tone. By Koumoulas

WHY do ye mingle tears with myrrh, O ye women disciples? The stone hath been rolled away, the sepulchre is empty. Behold corruption trodden under by Life, the seals bearing clear witness, the guards of the disobedient fast asleep. Mortal nature is saved by the flesh of God, Hades is lamenting. Run with joy, and say unto the Apostles: Christ, Who caused death to die, the First-born of the dead, goeth before you into Galilee.

THE Myrrh-bearers rose up early, and coming with haste unto Thy tomb, they sought Thee, O Christ, that they might anoint Thine immaculate Body. And being instructed by the Angel's words, they preached to the Apostles the tokens of joy: that the Author of our salvation is risen, having despoiled death and granting the world life everlasting and great mercy.

Glory. *Plagal of Second Tone. By Cosmas the Monk*

THE myrrh-bearing women came to Thy tomb; and beholding the seals of the sepulchre, and not finding Thine immaculate Body, they mourned with wailing, and came with haste, saying: Who hath stolen our Hope? Who hath taken away a dead man, naked and anointed with myrrh, the only consolation of His Mother? Alas! how hath He that quickened the dead been put to death? How was He buried Who despoiled Hades? But arise, O Saviour, by

Thine own authority after three days, as Thou didst say, and save our souls.

Both now. *Theotokion. Second Tone*

THE shadow of the Law is passed away with the coming of grace; for as the bush was not consumed when it was burning, thus as a virgin didst thou give birth, and a virgin didst thou remain. In the stead of a pillar of fire, there hath arisen the Sun of Righteousness; in the stead of Moses, Christ, the Salvation of our souls.

Then the Entrance, O Joyous Light, *and the Prokeimenon.*

For the Entreaty. First Tone

O MYRRH-BEARING women, why are ye come unto the grave? Why seek ye the Living among the dead? The Lord is risen, be of good cheer, crieth the Angel.

THE women came with fear unto the sepulchre, as they hastened to anoint Thy Body with sweet-smelling spices. And not finding it, they were at a loss among themselves, being ignorant of the Resurrection. But an Angel came unto them and said: Christ is risen, granting us great mercy.

MARY Magdalene and the other Mary came unto the tomb, seeking the Lord. And they beheld an Angel as though he were lightning, sitting upon the stone, and saying unto them: Why seek ye the Living among the dead? He is risen as He said; ye shall find Him in Galilee. Let us cry unto Him: O Thou Who didst arise from the dead, Lord, glory be to Thee.

Glory. *Plagal of Second Tone*

JOSEPH asked for the Body of Jesus and laid it in his new sepulchre; for it was meet that He should come forth from the grave as from a bridal chamber. O Thou Who hast crushed the dominion of death and hast opened the gates of Paradise unto man, glory be to Thee.

Both now. *Theotokion*

MY Creator and Redeemer, Christ the Lord, came forth from thy womb, O all-pure one. Being clothed with me, He freed Adam from the ancient curse. Wherefore, O all-pure one, to thee, the true Mother of God and Virgin, we unceasingly cry out the Angel's greeting: Rejoice! Rejoice, O Lady, protection and shelter and salvation of our souls.

For the Aposticha, the following Sticheron of the Resurrection:

Second Tone

THY Resurrection, O Christ Saviour, hath enlightened the whole world; and Thou hast restored Thine own creature. O Almighty Lord, glory be to Thee.

Then the Stichera of Pascha, A sacred Pascha hath been shown forth to us *with their verses* (*see page 20*).

Glory. *Plagal of First Tone*

O THOU Who coverest Thyself with light as with a garment, when Joseph with Nicodemus took Thee down from the Tree and beheld Thee dead, naked, and unburied, he struck up a compassionate dirge, and with mourning he said: Woe is me, O sweetest Jesus! When but a short while ago the sun beheld Thee hanging upon the Cross, it shrouded itself in darkness, and the earth quaked with fear, and the veil of the Temple was rent asunder. And behold, now I see Thee willingly submitting unto death for my sake. How shall I bury Thee, O my God? Or how shall I wrap Thee with winding sheets? With what hands shall I touch Thine undefiled Body? Or what dirges shall I sing at Thy departure, O Compassionate One? I magnify Thy Passion; I praise Thy Burial and Resurrection, and I cry out: O Lord, glory be to Thee.

Both now. *Same Tone*

IT is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

DISMISSAL HYMNS

Second Tone

WHEN Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Glory.

THE noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting great mercy to the world.

Both now.

UNTO the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting great mercy to the world.

And the Dismissal.

THE MIDNIGHT SERVICE

THE CANON OF THE TRINITY
Chanted when there is no Vigil.

Before the Troparia, we say, O All-holy Trinity, our God, have mercy on us.

Second Tone

ODE ONE

In the deep abyss

LET us laud in song the triple and single sovereign nature of the Godhead and say: Since Thou hast by essence an inexhaustible gulf of mercy, preserve and save, as the Friend of man, them that worship Thee.

O FATHER, Who, as the Cause of the consubstantial Divinity in the Son and in Thy Holy Spirit art both well-spring and root: Make Thy three-sun brilliance to well up in my heart, and make it bright through participation in Thy deifying illumination.

O THRICE-RESPLENDENT and divinely sovereign Unity, scatter all the gloom of my sins and passions with the sweetest participation in Thy luminous rays; and make me a temple and immaculate tabernacle of Thine unapproachable glory.

Theotokion

GOD the Word, incarnate in thy womb, O immaculate Virgin, out of love for man checked the once-unnatural course of our suffering nature which had slipped towards corruption; and He initiated us into the divine Sovereignty of Three Lights.

ODE THREE

Upon the rock of faith

I GLORIFY Thee as being of equal honour with respect to Thy Persons by reason of the equality of Thy nature, O divine Sovereignty; for Thou art Life changelessly coming forth from Life. Our God is one, and there is none holy save Thee, O Lord.

THOU didst establish the immateriate and heavenly orders as mirrors of Thy beauty, that they might unceasingly hymn Thee, O Trinity, Thou indivisible Monarchy. Wherefore receive praise even now from our mouth of clay.

ESTABLISH upon the rock of faith the hearts and minds of Thy servants, and enlarge them in the deep sea of Thy love, O Unity of three Suns. For Thou art our God; hoping in Thee, may we not be put to shame.

Theotokion

HE that once invested with existence the whole substance of creation, assumed existence in thy womb in His infinite goodness, O Theotokos. And He hath made the Three-Sun Light of the one Divinity and Lordship to rise upon all.

SESSIONAL HYMN

Second Tone

O HOLY Trinity, have mercy on those whom Thou hast formed, and deliver them from fire and all condemnation; for Thou canst do all things, as the compassionate God and plenteous in mercy. Wherefore, we fall down before Thee, crying: We have sinned; forgive us, O Friend of man.

Glory; both now. *Theotokion*

O VIRGIN most pure, have mercy on thy servants, and deliver them from fire and all torment, O immaculate one, as they cry out night and day unto thy Son: Disdain not Thy flock, O Christ, by the intercessions of her that gave Thee birth.

ODE FOUR

I hymn Thee, O Lord

EVEN the immaterial orders of the Angels are not able to comprehend Thee, O beginningless Trinity and Unity. Nevertheless, we with tongue of clay praise and glorify with faith Thine essential goodness.

AS the Fashioner of man's nature, O Almighty, Thou now seest, as all-seeing, all my weakness. Wherefore, have compassion on Thy servant and lead me up to a far better way of life.

WE praise three unmingled Persons of a sovereign Unity which possess Their Hypostases individually and separately, yet are nevertheless united and undivided in will and glory and divinity.

Theotokion

THE Almighty verily found thee alone from all eternity to be a pure and immaculate temple, O Ever-virgin Theotokos; wherein having dwelt, He formed anew the nature of man, since He is the Friend of man.

ODE FIVE
Thou art the Light

SINCE Thou universally spreadest out the peace-bestowing and saving rays of Thy providence upon all that is, O King of Peace, shelter me in Thy peace, for Thou art the life and peace of the whole creation.

WHEN Thou didst appear unto Moses in the form of fire in the bush, O Word of the Father, Thou wast called Angel, foreshowing Thy coming unto us, whereby Thou hast manifestly declared unto all the dominion of the one Thearchy of Three Hypostases.

O HOLY Trinity, Who hast sovereignty over all, Who emanatest a jointly eternal and natural glory, count us who praise Thee with Orthodox faith worthy to see the beginningless and single Three-Sun brightness of Thy glory.

Theotokion

HE that compasseth all the ages, being God the Word by essence, was inexpressibly compassed in thy womb, O Virgin Mother, recalling men to the unity of the one lordship.

ODE SIX
Compassed by the abyss

O THOU Who wilt have mercy, have mercy on them that believe on Thee, O God of Three Suns, and deliver Thy servants from stumblings and passions and perils. (*Twice*)

IN the ineffable gulf of Thy kindness, bestow on me the incomprehensible light-giving splendour of Thine illumination and triply shining Divinity.

Theotokion

THE Most High inexplicably became man of thee, O Virgin, clothing Himself with man in his entirety, and He made him to shine with the light of Three Suns.

SESSIONAL HYMN
Second Tone

HAVING spread out for us the gulf of Thy compassion, do Thou receive us, O Merciful One. Look upon a people that doth glorify Thee; receive the songs of them that ask of Thee, O beginningless Trinity and Unity; for we hope in Thee, the God of all, to grant us the forgiveness of offences.

Glory; both now. *Theotokion*

SINCE thou gavest birth unto the Source of compassion, thou art compassionate, O good Theotokos; for thou art the only succour of the faithful, thou art the consolation of the sorrowing. Wherefore, all we who are rich in thee, our only help, now fall down before thee in faith, that we may find deliverance from misfortunes.

ODE SEVEN
In Deira's great plain

THOU for ever settest in order the armies of Angels to be above change, since Thou alone art the immutable Lord in three hypostases. Therefore, show forth even my heart to be at no time turned away from fervently glorifying and piously praising Thee. (*Twice*)

ILLUMINATED by Thy rays, O God of Three Suns and sole ruler, the noetic choirs of the immateriate essences are become secondary lights by adoption. By participation in their light and by their illuminations, do Thou, as the triply-shining Author of Light, show me also to be light.

Theotokion

CEASE not to direct and to raise to the Heavens us who love Thee, Who in Thine ineffable love for man becamest man in a virgin's womb and hast deified man, and art seated upon a throne of glory with the Father.

ODE EIGHT
The thrice-blessed Children

O UNAPPROACHABLE Trinity, co-eternal, co-beginningless Thearchy, Who art in all things identical save in Thy light-bearing Persons, make every evil counsel and troubling of the hostile demons to be of none effect, ever preserving me unharmed, O Lord of all. (*Twice*)

O UNCIRCUMSCRIBABLE Monarchy of Three Suns, Who wisely and with almighty strength hast brought the world into being and maintainest it

in perfect and unimpaired order, make Thy dwelling in my heart, that together with the Angels' choirs I may ceaselessly praise and glorify Thee unto all the ages.

Theotokion

O INCOMPREHENSIBLE Wisdom of the Father, O inexpressible Word of God, without altering Thine immutable nature Thou didst assume the nature of man in Thy compassion, and taughtest all to reverence the single Trinity as the sovereign Dominion of all the ages.

ODE NINE
O thou who from thy virgin loins

OF beginningless Light, the co-beginningless Son shone out as Light, and with divine magnificence the Spirit ineffably proceedeth as connatural Light, so that both the changeless begetting is believed on, and the inexplicable procession also.

O THREE-SUN Godhead, with Thy triply shining light make bright the hearts of them that sing Thy praise, and give them understanding in all things to perceive and to do Thy good and perfect will and to magnify and glorify Thee.

SINCE Thou, as infinite God by nature, hast an infinite abyss of compassions, Thou hast shown compassion before now, O Trinity. So also have compassion on Thy servants even now, and deliver them from stumblings and temptations and misfortunes.

Theotokion

SAVE me, O my God, from all manner of despite and misery, Thou Who art praised in three Persons inexplicably one, God and almighty; and guard Thy flock, by the entreaties of the Theotokos.

Then the Triadica and the rest, and the Dismissal.

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Resurrection:

Second Tone

NOT having hindered the stone of the tomb from being sealed, Thou, on Thine arising, hast granted the rock of faith unto all. O Lord, glory be to Thee.

Glory.

WITHOUT leaving empty the Father's immaculate bosom in the highest, Thou didst accept burial and Resurrection in behalf of all. O Lord, glory be to Thee.

Both now. *Theotokion*

ALL thy mysteries are beyond comprehension; all are exceedingly glorious, O Theotokos. Sealed with purity and preserved in virginity, thou wast known to be a true mother, giving birth unto the true God. Do thou entreat Him that our souls be saved.

After the Second Reading from the Psalter, the following Sessional Hymns:

Same Tone

THE Myrrh-bearers, coming early in the morning, and beholding the sepulchre empty, said unto the Apostles: He that is mighty hath destroyed corruption, and hath seized from their bonds those in Hades; proclaim ye with boldness that Christ God is risen, granting us great mercy.

Glory.

BRINGING myrrh for Thy burial, the women came early unto the sepulchre in secret, fearing the remorselessness of the Jews, and foreseeing the secure sentry of the soldiers. Yet their weak nature conquered that of men, for their compassionate disposition was pleasing unto God. Therefore, they cried out as is meet: Arise, O Lord, help us, and redeem us for Thy Name's sake.

Both now. *Theotokion*

MOST glorified art thou, O Virgin Theotokos. We praise thee, for through the Cross of thy Son, Hades was cast down and death was slain. Having been put to death, we were raised up and were deemed worthy of life. We received Paradise, the ancient bliss. Wherefore, in thanksgiving, we glorify Christ our God, since He is mighty and alone abundant in mercy.

Then Psalm 118, the Evlogitaria, and the Hypakoë:

HYPAKOË
Second Tone

AFTER the Passion, the women came unto the tomb to anoint Thy Body, O Christ God; they saw Angels in the grave and stood in awe; for they heard their voice, proclaiming that the Lord is risen, granting great mercy unto the world.

THE HYMNS OF ASCENT IN THE TONE OF THE WEEK

First Antiphon

UNTO Heaven do I lift up the eyes of my heart, unto Thee, O Saviour; save me by Thine illumination.

HAVE mercy on us, who are at fault before Thee greatly every hour, O my Christ; and before the end, grant means that we may repent before Thee.

Glory; both now.

TO the Holy Spirit belongeth the governing, the sanctification, and the moving of creation; for He is God, one in essence with the Father and the Word.

Second Antiphon

HAD it not been that the Lord was with us, who could have preserved himself unharmed from him that is both the enemy and manslayer?

SURRENDER not Thy servant unto their teeth, O Saviour; for like unto a lion, so also do mine enemies move against me.

Glory; both now.

IN the Holy Spirit is there both honour and the principle of life; for as God, He doth strengthen and sustain all created things in the Father through the Son.

Third Antiphon

THEY that trust in the Lord are like unto the holy mountain; they are in no wise shaken by the attacks of Belial.

LET them that live in a godly manner not stretch forth their hands unto iniquities; for by means of the rod, Christ restraineth His lot.

Glory; both now.

BY the Holy Spirit doth all wisdom pour forth; thence is there grace to the Apostles, and thereby in contest are the Martyrs crowned and the Prophets see.

Prokeimenon

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of peoples shall surround Thee.

Verse: O Lord my God, in Thee have I put my hope; save me from them that persecute me, and do Thou deliver me.

Then Let every breath *and the Reading from the Fourth Matinal Gospel,* Now upon the first day of the week . . . (*Luke 24:1–12*). *Then* Let us who have beheld the Resurrection of Christ, *the Fiftieth Psalm, and the rest.*

We say the Canon of Pascha with its Heirmos, together with the Canons of the Theotokos and of the Myrrh-bearers, to make fourteen in each Ode. Before the Troparia, we say, Glory to Thy holy Resurrection, O Lord *for the Canon of Pascha;* Most Holy Mother of God, save us *for that of the Theotokos; and* Glory to Thee, our God, glory to Thee *for that of the Myrrh-bearers.*

THE CANON OF PASCHA

First Tone

ODE ONE

Heirmos

IT is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

LET us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

FOR meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

THE CANON OF THE THEOTOKOS

A Composition of Theophanes†

Same Tone and Heirmos

THOU didst break the iron bars of the fixed bound'ry of death, * bearing Life everlasting, * within thy womb, even Christ God, * Who is risen up this day from out of the grave, * enlightening all the world, * O all-blameless Virgin Bride of God.

SEEING now the Resurrection of thy Son and thy God, * rejoice with the wise Apostles, * O purest Virgin graced of God, * and receive thou first of all the Greeting: Rejoice, * since thou art the cause of joy * for all, O blameless Mother of God.

THE CANON OF THE MYRRH-BEARERS

Second Tone

ODE ONE

Heirmos

TAKE up the song of Moses, and cry out, O my soul: He is become my help and refuge for me unto salvation; this is my God, and I will glorify Him.

† According to some manuscripts, only the first Troparion of each Ode is by Saint Theophanes, and the rest are by Saint Joseph of Thessalonica.

Troparia

THOU wast crucified in the flesh, Who by the nature of the Father art impassible, and Thou wast pierced in the side, welling forth blood and water unto the world. Thou art our God, and we glorify Thee.

I HONOUR Thy Cross and I glorify Thy Burial, O Good One, and I praise and worship Thine Arising, and I shout: Thou art our God, and we glorify Thee.

THOUGH Thou didst taste of gall, Who art the sweetness of the Church, yet didst Thou pour incorruption from Thy side for us. Thou art our God, and we glorify Thee.

THOU wast reckoned among the dead, O Saviour, Who didst raise up the dead. Thou didst taste of corruption, yet in no wise knewest the decay of corruption. Thou art our God, and we glorify Thee.

LET Sion rejoice, and let Heaven be exceeding glad; Christ is risen, raising up the dead who sing in praise: Thou art our God, and we glorify Thee.

HAVING wrapped Thy Body with linen clothes, O Christ, Joseph laid Thee, our Salvation, in a new sepulchre; but as God, Thou didst raise the dead.

ANTICIPATING the dawn, the women beheld Christ, and cried unto the divine disciples: Truly Christ is risen; come with us and sing His praise.

Glory.

O ALL-HOLY Trinity, one Godhead, Unity without beginning, Father, Son, and Divine Spirit: save the world. Thou art our God, and we glorify Thee.

Both now. *Theotokion*

IN thy womb thou didst loose the ancient curse, O august Virgin, by making the Blessing to blossom forth for us, when thou gavest birth unto a Child. For He is God, though He weareth flesh.

Katavasia. It is the day of Resurrection . . .

ODE THREE

Of Pascha. Heirmos

COME, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

NOW are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

YESTERDAY I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Of the Theotokos. Same Heirmos

TODAY I return to the life that is unmingled with any impurity, by the goodness of Him that was born of thee, O most pure, and hath made the light to shine like lightning unto the utmost parts of the earth.

AS thou beholdest God, Whom thou didst conceive in the flesh, risen from the dead even as He said, dance for joy, O pure and immaculate Virgin, and glorify Him as God.

Of the Myrrh-bearers. Heirmos

THOUGH my mind is barren, O God, in Thy compassion show me to be fruitful, Thou Husbandman of blessings and Sower of good.

Troparia

WHEN Thy palms were nailed to the Cross, O Jesus, gathering all the nations together out of error, Thou didst call them unto knowledge of Thee, O Saviour.

THE people of the Jews crieth unto Pilate: Release unto us the villainous thief; away with the Sinless One, away with Him, crucify Him!

WHEN Thou wast crucified, O Christ, the light was darkened, the earth was shaken, and many dead rose from the grave out of fear of Thy sovereignty.

AS she stood at the Cross, O Jesus, Thy ewe-lamb cried out with wailing: Whither goest Thou, my Son? Whither dost Thou depart, O Lamb, Who art slain in behalf of all?

I WORSHIP Thy Cross, I praise Thy Burial, I honour Thy Passion, and the nails in Thy hands, and the spear, and Thy Resurrection, O Jesus.

THOU art risen, O Jesus, the enemy is despoiled, Adam is delivered together with Eve from bonds and corruption by Thy Resurrection.

WHEN Thou didst arise, O Christ, the bars were dashed in pieces, and the gates of Hades and the bonds of death were straightway rent asunder out of fear of Thy sovereignty.

O GOD-RECEIVING Joseph, come stand with us, and shout: Risen is Jesus the Redeemer, Who in His compassion hath raised up Adam.

LET the twelve disciples rejoice with us, together with the myrrh-bearing women and Joseph, and the other men and women disciples of Christ.

Glory.

I WORSHIP and praise the one Nature: the Father, the Son, and the upright Spirit, distinguishing the Persons and uniting the Essence.

Both now. *Theotokion*

BLESSED art thou, O august Virgin, the root of Jesse, from whom Christ, the Rod and Flower, budded forth in the flesh for us.

Katavasia: Come, let us drink a new drink . . .

SESSIONAL HYMN

Second Tone. Thou soughtest the heights

THE women brought myrrh * with fervour to Thy sepulchre, * and gladdened in soul * when they beheld the Angel's light, * they proclaimed that Thou art the God of all, O Saviour, and cried aloud * to Thy holy disciples' choir: * The Life of all truly is risen from the grave.

Glory; both now. *Same Tone*

THE choir of Thy disciples, together with the myrrh-bearing women, rejoice with one accord; for they celebrate a common feast with them, unto the glory and honour of Thy Resurrection; and through them we cry to Thee: O man-befriending Lord, grant great mercy unto Thy people.

ODE FOUR

Of Pascha. Heirmos

LET the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

CHRIST revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

CHRIST, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

DAVID, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfilment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Of the Theotokos. Same Heirmos

HE that fashioned Adam thy forefather, O pure one, is fashioned from thee, and today by His own death He hath destroyed death, which came by Adam, and hath made all men bright with the divine lightnings of the Resurrection.

SEEING Christ, Whom thou didst conceive, shining from the dead with exceeding beauty for the salvation of all, do thou glorify Him today with the Apostles while rejoicing, O pure one, who art beautiful, and unblameable, and fair among women.

Of the Myrrh-bearers. Heirmos

WHEN the Prophet foresaw Thy birth from a Virgin, he proclaimed it, crying: I have heard Thy report, and I was afraid; for from Thaeman, and out of the overshadowed holy mountain art Thou come, O Christ.

Troparia

THROUGH the Cross Thou didst subdue the belly of Hades, and didst raise up the dead together with Thyself, and didst destroy the tyranny of death. Wherefore, we of Adam's stock worship and praise Thy burial and arising, O Christ.

O OUR Saviour, Who wast pleased for the sake of Thy tender mercy to be nailed to the Cross and to redeem us from the paternal curse, loose the bonds of my many crimes, for Thou canst accomplish whatsoever Thou wilt.

O THOU Who didst nail to the Cross mine ancient curse, and hast poured blessing upon me from Thy side by Thy blood, O Saviour, loose the bonds of my many crimes, for Thou canst accomplish whatsoever Thou wilt.

WHEN Hades met Thee face to face in the nethermost regions, O Saviour, he was embittered, seeing that those whom before he had availed to swallow up, he now gave up against his will; his depths are searched out, and he is stripped naked and spoiled of the dead.

THOUGH the stone was sealed, and the sentry was present, O ye lawless foes, yet the Lord arose as He foretold, loosing the bonds of my many crimes, for He can accomplish whatsoever He will.

O THOU Who didst arise from the sepulchre and didst despoil Hades and quicken the dead, and madest incorruption to flow to me like a fountain by Thine Arising, loose the bonds of my many crimes, for Thou canst accomplish whatsoever Thou wilt.

TRULY are ye put to shame, ye lawless; for Christ is risen and hath raised up the dead together with Himself, crying: Be of good cheer, I have overcome the world. Be ye therefore persuaded by Him, or be silent, ye deceivers, who reject His Resurrection.

THOU Who being risen from the grave didst call unto the Myrrh-bearers: Rejoice, and unto the Apostles: Preach Mine Arising; O Good One, loose the bonds of my many crimes, for Thou canst accomplish whatsoever Thou wilt.

LET us honour the noble Joseph, the zealot of piety, the counsellor and disciple, together with the Myrrh-bearers and the Apostles, while crying out with them faithfully, and joyously praising the Saviour's Resurrection.

Glory.

WHO can tell of the immeasurable glory of the Godhead, transcendent in essence? For the Trinity, being one by nature, is praised as without beginning and one in nature, a Unity hymned in Trinity, in simple hypostases.

Both now. *Theotokion*

DO thou, as the Theotokos, unceasingly entreat Him that dwelt in thy womb, O pure Virgin Mother, Whom thou didst bear without experience of wedlock, that He loose the bonds of my many crimes; for thou canst help in whatsoever thou wilt.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things . . .

ODE FIVE

Of Pascha. Heirmos

LET us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

WHEN those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

BEARING lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Theotokos. Same Heirmos

THE company of the pious is enlightened by the divine and life-bringing beams of thy Son's Resurrection, O immaculate Mother of God, and it is filled with joy.

THOU didst not open the gates of the Virgin when Thou wast incarnate; Thou didst not loose the seals of the sepulchre, O King of creation. Wherefore, when she saw Thee arisen, she rejoiced.

Of the Myrrh-bearers. Heirmos

SCATTER the gloom of my soul, O my Saviour, and illuminate me with the light of Thy commandments, since Thou alone art the King of Peace.

Troparia

WHEN Thou wast clothed with me, O my Saviour, Thou didst strip me of mine ancient garment which—alas!—the sower of sin wove for me.

ALAS, O my Saviour! my sin sewed me fig leaves, when by the serpent's counsel I kept not Thine immaculate commandment.

WHEN my soul was wounded by my thieving thoughts, Christ, Who came forth from Mary, healed it, by pouring oil thereon.

STANDING by the Cross, the spotless Theotokos maternally called out: Thou hast left me alone, O my Son and God.

WITH the weapon of Thy Cross Thou hast destroyed the serpent, the originator of evil, and by Thine arising, O Jesus, Thou hast broken the sting of death.

LET Adam also cry out: O Death, where is thy sting? O Hades, where is thy victory? Thou art crushed by the quickening of Him that raiseth the dead.

THE myrrh-bearing women, on reaching the sepulchre of Him that quickened those below, heard a voice saying: Christ is risen.

WHILE keeping the memorial of the pious Myrrh-bearers and of all Thy disciples on Thy radiant arising, we sing Thy praise, O Christ.

LET us all worthily honour the noble Joseph, who took down the Lord's Body from the Tree and faithfully buried it.

Glory.

THEE, the God and Father, and the Son, and the Spirit, do I worship, even three hypostases, and I believe the One to be Three, in one essence.

Both now. *Theotokion*

WE the faithful praise thee, who by a seedless conception gavest birth past nature to Christ, the only Master, Who hath made nature new.

Katavasia: Let us arise in the deep dawn . . .

ODE SIX

Of Pascha. Heirmos

THOU didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

HAVING kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O MY Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Theotokos. Same Heirmos

HE that was anciently held by death and corruption is led up unto the incorruptible and everlasting life by Him that was incarnate of thine immaculate womb, O Virgin Theotokos.

HE that descended and dwelt and was incarnate in thy womb past understanding, descended into the deepest parts of the earth, and raised up Adam with Himself when He arose from the grave.

Of the Myrrh-bearers. Heirmos

I AM ever oppressed in a deep of sins, O Saviour, and I sink in the gulf of life; but like Jonas from the sea monster, so bring even me up out of the passions and preserve me.

Troparia

HADES is dead, be of good cheer, ye earthborn, for while Christ was hanging upon the Tree, He cast the sword against him, and he lieth dead; for he was stripped naked, and was spoiled of those he held.

HADES is despoiled, take courage, O ye dead; and the sepulchres are opened: arise. So crieth Christ unto you from Hades, even He that is come to deliver all from death and corruption.

THE dead, which thou once hadst the power to swallow up, now are demanded of thee, O Hades: give them back to Me, crieth to thee the Life-giver and God, Who is come to deliver all from thine insatiate belly.

THE Lord is risen, despoiling the enemy; and plucking out them that were in bonds, He hath led them all up, with Adam the first-formed, whom He raised up, since He is the compassionate and man-befriending God.

THE noble Joseph wrapped Thee in linen, O Christ, and laid Thee in a tomb; and after anointing with myrrh the fallen temple of Thy Body, he rolled a great stone before the sepulchre.

O YE myrrh-bearing women, why are ye in such haste? Why bring ye myrrh unto the Living? Christ is risen, as He foretold. Let your tears cease and be changed into joy.

Glory.

O YE faithful, let us praise with hymns the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, Who being in the Father is co-beginningless and everlasting God.

Both now. *Theotokion*

LIKE a vine, thou without husbandry didst conceive in thy womb the Cluster of incorruption, whence the fountains of immortality pour out for us, like wine, life everlasting.

Katavasia: Thou didst descend . . .

KONTAKION
Second Tone

WHEN Thou didst cry, Rejoice, unto the Myrrh-bearers, Thou didst make the lamentation of Eve the first mother to cease by Thy Resurrection, O Christ God. And Thou didst bid Thine Apostles to preach: The Saviour is risen from the grave.

OIKOS

AS the Myrrh-bearers made their way to Thy tomb, O Saviour, they were perplexed in mind and said among themselves: Who shall roll us away the stone from the sepulchre? And looking up, they saw that the stone was rolled away. They were astonished at the form of the Angel and his raiment. They were seized with trembling and thought to flee; and the young man cried unto them: Fear not ye; He Whom ye seek is risen; come, behold the place where the body of Jesus lay, and go quickly, proclaim unto the disciples: The Saviour is risen from the grave.

The Synaxarion of the Menaion, then the following:

✠ On this day, the third Sunday of Pascha, we celebrate the feast of the holy Myrrh-bearing women. And also we commemorate Joseph of Arimathea, the secret disciple, and Nicodemus, the disciple by night.

Verses

Christ is brought myrrh by the wise women disciples;
And to them, I bring a hymn as myrrh in off'ring.

By the intercessions of the holy Myrrh-bearers, O God, have mercy on us. Amen.

ODE SEVEN
Of Pascha. Heirmos

THE only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

THE godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

WE celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

TRULY sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Theotokos. Same Heirmos

THY Son, O all-blameless Lady, having put death to death, hath today given everlasting life to all mortals unto ages of ages, even He that alone is blessed, the supremely glorious God of our Fathers.

HE that ruleth as King of all creation, becoming man, dwelt in thy womb, O graced of God. And after enduring the Cross and death, He arose in divine magnificence, and raised us up with Himself, since He is omnipotent.

Of the Myrrh-bearers. Heirmos

IMITATING the Cherubim, the Children danced in the furnace, crying: Blessed art Thou, O God, for in truth and judgment hast Thou brought all these things upon us for our sins, O Thou Who art supremely praised and glorified unto all the ages.

Troparia

THOU, as the Friend of man, wishing to save from error all whom Thou hadst fashioned, didst endure to be nailed to the Cross, that by Thy flesh Thou mightest renew the image buried in passions, O Saviour; and destroying Hades, Thou didst raise up the dead with Thyself.

WHEN Thou wast lifted up on the Cross, Thou didst call all men to Thyself, even as Thou hadst promised, O great in goodness and compassion. For in truth Thou wast pleased to suffer all these things because of our sins. Wherefore, Thou didst also open the gates of Paradise unto the thief, O Saviour.

THOU didst raise up the fallen temple of Thy Body from the grave on the third day, even as Thou hadst promised, O gracious Master, that in truth Thou mightest make known Thy glory which Thou pourest forth unto us through the Faith, carrying away those who were in bonds, whom Hades of old had held in fetters.

O FOLLY of the Jews! O frenzy of the lawless! What thing unworthy of faith did ye see, that ye believed not in Christ? For did He not by a word raise up the sick? Or did He not Himself save the whole world? At least be persuaded by the soldiers, or by them that rose from the dead.

LET the guards who became as dead now say: How was He stolen, Whom the ungrateful did not even see? For if they saw Him not risen, how would they ever have perceived how He was stolen? At least let this stone and Christ's funeral shrouds persuade you.

WHY do ye keep guard, as over a dead man? Why have ye set seals upon the stone, O ye Jews, afraid with fear of theft? Behold, in truth the sepulchre is sealed. How then did He arise, were Christ not God? Let them that arose and were seen by many persuade you.

Glory.

WITH the Father we glorify the Son and the Holy Spirit, crying with unceasing voice: O Trinity, single Essence, have mercy, save all, Thou Who art a Unity in three Persons; have compassion on us, O God, Who art glorified unto the ages.

Both now. *Theotokion*

O SPOTLESS one, how, except in a manner as He willed and as He knew, didst thou contain in thy womb a Child before Whom the hosts of Angels tremble as God? He dwelt among us, wishing to save all the earthborn children of Adam, and to loose Adam from that curse which came from the bitter tasting.

Katavasia: The only blest . . .

ODE EIGHT

Of Pascha. Heirmos

THIS chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

COME, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

CAST thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, thy children have assembled unto thee from the West, the North, the Sea, and the East, in thee blessing Christ unto the ages.

O FATHER Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Theotokos. Same Heirmos

THROUGH thee came the Creator into the world, O Virgin Theotokos, and having burst the belly of Hades, He gave the Resurrection unto us mortals. Wherefore, we bless Him unto the ages.

WHEN thy Son destroyed all the might of death, O Virgin, as the mighty God He exalted and deified us with Himself by His Resurrection. Wherefore, we sing His praise unto the ages.

Of the Myrrh-bearers. Heirmos

PRAISE, bless, and supremely exalt unto all the ages Him that once prefigured the wonder of the Virgin unto Moses in the bush on Mount Sinai.

Troparia

THE beams of the sun withdrew themselves in fear before the sufferings of Christ, and the dead arose, and the mountains shook, and the earth trembled, and Hades was stripped naked.

THE thrice-blessed Children in the furnace of old, raising up their hands, prefigured Thine immaculate Cross, O Good One, whereby Thou overthrewest the tyrannous rule of the enemy, O Christ.

YE blind Jews, deceivers and transgressors, who disbelieve Christ's Arising as though it were a lie: What do ye see that is unbelievable? that Christ, Who raised the dead, is risen?

O YE Jews, enemies as ye are, though ye disbelieve, ask your soldiers what they suffered. Whose hand rolled away the stone of the sepulchre?

WHO is it that withered the fig tree? Who is it that healed the withered hand? Who is it that once filled the multitude in the wilderness? Is it not Christ God, Who raised the dead?

WHO enlightened the blind, and cleansed lepers, and set the halt upright, and walked the sea dry-shod as though on land? Is it not Christ God, Who raised the dead?

WHO raised the four-days dead from the grave, and the widow's son? Who is it that, as God, braced the paralytic on his bed? Is it not Christ God, Who raised the dead?

THE stone itself doth shout, the seals call out; when ye set them, ye appointed a watch to guard the tomb. Truly Christ is risen, and He liveth unto the ages.

TRULY risen is Christ, despoiled is Hades, slain is the serpent, Adam is ransomed, those below are saved. Why then do ye disbelieve, ye foes and transgressors?

We bless Father, Son, and Holy Spirit, the Lord.

WITH the Father we glorify the Son and the Holy Spirit, the Holy Trinity in one Godhead, and we cry: Holy, Holy, Holy art Thou unto the ages.

Both now. *Theotokion*

IN thy womb, O most pure, thou gavest birth to the ever-living Bread that without human kneading was kneaded into the lump of our nature without suffering change, one Christ God in two natures.

Katavasia: This chosen and holy day . . .

ODE NINE

More honourable *is not chanted.*

Of Pascha. Heirmos

SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

O THY divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O GREAT and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.

Of the Theotokos. Same Heirmos

WITH one voice, O Virgin, we the faithful call thee blest. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there hath shone on us today the light of thy Son's Resurrection from the dead.

BE glad, be joyous, thou divine portal of the light; for Jesus, Who hath set in the tomb, hath dawned forth, shining more radiantly than the sun, and hath illumined all the faithful, O Lady, most graced of God.

Of the Myrrh-bearers. Heirmos

O YE faithful, let us magnify with never-ceasing hymns her that conceived in the flesh past nature in her womb the Word Who shone forth timelessly from the Father.

Troparia

WHEN the thief recognized Thee to be God upon the Cross, Thou madest him an heir of the noetic Paradise, as he cried out, Remember me, O Almighty Saviour.

THOU wast smitten for our sakes, Thou wast spat upon by the lawless, O Jesus, Who didst inscribe the tablets of the Law on Mount Sinai for Thy servant Moses.

THOU wast given vinegar and gall to drink for our sakes, O Saviour, Who gavest us Thy Body and precious Blood as the food and drink of Thine everlasting life.

THOU wast pierced with a spear in Thy life-creating side, O Christ, and Thou didst pour out Thine immaculate Blood and the precious Water as an ever-living fountain for the world.

THOU wast reckoned among the dead, Who didst quicken the dead; Thou wast laid in a grave, Who didst empty the graves; Thou didst despoil Hades, Who didst resurrect Adam.

THOU art risen, O Jesus, the enemy is put in bonds, Hades is spoiled of his goods, the graves are stripped bare, and risen are those below, worshipping Thee, O Christ.

WHO hath stolen a dead man, especially one that is naked? Why are ye deceived, O ye Jews? Christ is risen, and the bonds and bars of Hades are destroyed.

GLORY be to Thee, O Christ Saviour, Who hast made life to flow as from a fountain, and the light to rise upon those in the darkness of ignorance, and hast illuminated the whole earth by Thine arising.

LET Joseph, the noble counsellor, be praised, together with the Myrrh-bearers and the divine disciples, since he also is a herald of the Arising of Christ.

LET us extol the wondrous Joseph, with Nicodemus and the faithful Myrrh-bearers, O ye faithful, as we cry: The Lord is truly risen.

Glory.

THOU art without beginning, O Father; uncreated art Thou, O Son; of equal rank is the Spirit; the Three are One by nature and Three in Persons, even one true God.

Both now. *Theotokion*

LET Jesse be glad and let David dance for joy, for behold, the Virgin, the rod planted by God, hath put forth the Flower, the ever-living Christ.

Katavasia: Shine, shine . . .
Then Holy is the Lord our God. (*Thrice*)

EXAPOSTILARION OF PASCHA
Second Tone

WHEN Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Another, of the Myrrh-bearers. Same Tone
The Original Melody

HEARKEN, ye women, and give ear * unto the voice of joy, for I * have trampled down tyrant Hades * and raised the world from corruption. * Hasten ye quickly and proclaim * the gladsome tidings to My friends; * for I have willed that joy shine forth * thence upon all My creation * from whence there first came forth sorrow. (*Twice*)

For the Praises we allow for eight verses and chant the following four Stichera of the Resurrection and four Anatolian Stichera:

Second Tone

EVERY breath and all creation glorifieth Thee, O Lord; for by the Cross didst Thou abolish death, that Thou mightest show forth unto the peoples Thy Resurrection from the dead, since Thou alone art the Friend of man.

LET the Jews make answer: How did the soldiers lose the King Whom they were guarding? Why was it that the stone did not retain the Rock of Life? Let them either give up Him that was buried, or worship Him that is risen, saying with us: Glory to the multitude of Thy compassions; O our Saviour, glory be to Thee.

REJOICE, O ye peoples, and be glad. An Angel sat upon the stone of the tomb; he himself proclaimed the glad tidings unto us, saying: Christ is risen from the dead, the Saviour of the world, and He hath filled all things with fragrance. Rejoice, O ye peoples, and be glad.

BEFORE Thy conception, O Lord, an Angel brought the greeting, Rejoice, to her that is full of grace; and, at Thy Resurrection, an Angel rolled away the stone of Thy glorious tomb. The one, instead of sorrow, announced the tokens of gladness. The other, instead of death, proclaimed the life-giving Master unto us. Wherefore, we cry unto Thee: O Benefactor of all, Lord, glory be to Thee.

Anatolian Stichera

THE women sprinkled myrrh with tears upon Thy tomb; and their mouth was filled with joy, saying: The Lord is risen.

LET the nations and peoples praise Christ our God, Who willingly endured the Cross for us and was in Hades for three days. And let them worship His Resurrection from the dead, whereby all the ends of the world were enlightened.

THOU wast crucified, Thou wast buried, O Christ, as Thou didst will. Thou, as God and Master, didst despoil death and didst arise in glory, granting unto the world eternal life and great mercy.

VERILY, O ye lawless, when ye sealed the stone ye deemed us worthy of a greater miracle. The guards have knowledge of this, and they said: Today He came forth from the tomb. And ye said unto them: Say that while ye were sleeping, the disciples came and stole Him. And who would steal a dead man, especially one naked? He is risen by His own power as God, and hath abandoned His funeral shrouds in the grave. Come behold, O ye Jews, how He that trampled on death brake not the seals; and He doth grant unto the race of men life unending and great mercy.

MATINAL DOXASTICON

Glory. *Second Tone*

THE women who were with Mary came bringing spices; and being at a loss how to attain their purpose, they saw the stone rolled away, and a divine youth calming the tumult of their souls, for, saith he, The Lord Jesus is risen. Wherefore, preach to His preachers and disciples to make haste to Galilee and behold Him risen from the dead, as the Lord and the Giver of life.

Both now. *Theotokion*

MOST blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology, and the remainder of Matins.

NOTE

According to the order of the Typicon of the Great Church, both today and on the following Sundays until the Ascension, in the Praises we chant four Stichera of the Resurrection, then the four Stichera of Pascha, A sacred Pascha hath been shown forth, with their verses. For the Glory, the Matinal Doxasticon or the Idiomelon of the Sunday, as set forth. Both now. It is the day of Resurrection. In the Liturgy, the Antiphons of Pascha are chanted, as noted on Thomas Sunday, unless the Superior desire the Typica with the following Beatitudes to be chanted instead.

THE LITURGY

The Typica, and for the Beatitudes, the following four hymns in the Tone of the Week, then four hymns from the sixth Ode of the Canon of the Myrrh-bearers.

Second Tone

REMEMBER us also, O Compassionate One, even as Thou didst remember the thief, in the Kingdom of the Heavens.

THE tree drave out Adam, the Cross brought the thief in his stead into the Kingdom of the Heavens.

THE grave received Thee, O Saviour, Who didst empty the graves, and Who, as God, gavest life unto the dead.

O GLORIOUS Apostles of Christ, entreat Him earnestly that He save us from perils.

The Prokeimenon of the Epistle. Second Tone

The Lord is my strength and my song, and He is become my salvation.

Verse: With chastisement hath the Lord chastened me, but He hath not given me over unto death.

The Acts of the Apostles (6:1–7)

In those days, when the number . . .

Alleluia. Second Tone

The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee.

Verse: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

The Holy Gospel according to Saint Mark (15:43–16:8)

At that time, Joseph of Arimathea . . .

Instead of It is truly meet, *we chant the Megalynarion* The Angel cried *and the Heirmos of the ninth Ode of the Canon of Pascha.*

The Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

THE SUNDAY OF THE MYRRH-BEARERS

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Plagal of First Tone. Rejoice

THOU, Lord, in being nailed to the Cross * didst through a tree blot out the curse that a tree brought forth. * And laid in the tomb, O Saviour, Thou by Thy power divine * didst raise up to life the dead from ages past.* With great voice we glorify Thy supreme pow'r and sovereignty. * O sacred Pascha, O Christ Jesus Omnipotent, * Life of all that is, and the Father's effulgent Light! * Wherefore, the things of Heaven now rejoice with the things of earth, * singing Thee anthems of triumph, O Word, Thou Giver of Victory, * O Christ the Almighty, * Who dost graciously bestow Thy great mercy on the world.

IS Life still to be found 'midst the dead? * Doth the unwaning Sun yet tarry beneath the earth? * The choir of myrrh-bearing women cried out in doleful lament; * come, then, let us run and see the holy tomb. * But when they had come with zeal and beheld in the sepulchre * a holy Angel flashing bright

as a lightning-bolt, * they were sore amazed and bewildered exceedingly. * But he transformed their mourning and laments as he cried to them: * The Life-bestower is risen; be not affrighted, ye holy maids. * He reigneth for ever, * He that giveth His great mercy and peace to all the world.

At dawn, before the light of the day, * the choir of women sought the Sun that was ere the sun, * Who now had set in the sepulchre as in eventide gloom; * but a shining Angel called to them and said: * The Light now is risen up, lighting those sleeping in the dark; * tell His disciples, who are bringers of day themselves: * turn their grief of heart and dejection to brightest joy. * This is the joyous Pascha, which is saving for all the world; * with heart made firm and undoubting, dance ye for joy as ye clap your hands. * For Christ is arisen, * He that giveth His great mercy and peace to all the world.

And three from the Menaion.

Glory; both now. *First Tone*

O myrrh-bearing women, why are ye come unto the grave? Why seek ye the Living among the dead? The Lord is risen, be of good cheer, crieth the Angel.

For the Aposticha, the following Stichera of the Octoëchos:

Second Tone. Of the Resurrection

Come, let us worship God the Word, Who was begotten of the Father before the ages, and was incarnate of the Virgin Mary; for having endured the Cross, He was delivered over to burial, as He willed; and arising from the dead, He saved me, the erring man.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction

I have sinned before Thee, O Saviour, like the prodigal son; receive me, O Father, in repentance, and have mercy on me, O God.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

Having no desire for earthly enjoyment, the prizewinners were counted worthy of the good things of Heaven, and became fellow citizens of the Angels. By their intercessions, O Lord, have mercy and save us.

Glory; both now. *First Tone*

The women came with fear unto the sepulchre, as they hastened to anoint Thy Body with sweet-smelling spices. And not finding it, they were at a loss among themselves, being ignorant of the Resurrection. But an Angel came unto them and said: Christ is risen, granting us great mercy.

DISMISSAL HYMNS

The noble Joseph . . .
Glory. When Thou didst descend . . .
Both now. Unto the myrrh-bearing women . . .

And the remainder of Vespers, and the Dismissal.

MONDAY OF THE THIRD WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Second Tone. Of the Resurrection

Not having hindered the stone of the tomb from being sealed, Thou, on Thine arising, hast granted the rock of faith unto all. O Lord, glory be to Thee.

A Hymn of Compunction

Mine iniquities are risen up against me like the waves of the sea; like a ship in the deep, I alone am storm-tossed by many failings; but do Thou guide me into a calm haven, O Lord, by means of repentance, and save me.

Martyricon

Having Thee, Who dost mantle the heaven with clouds, as their mantle in this world, the Saints endured the torments of the lawless and destroyed the error of the idols. By their supplications, free us also from the invisible enemy, O Saviour, and save us.

Theotokion

Since thou art a well-spring of pity, count us worthy of compassion, O Theotokos. Look upon a sinful people; show forth, as always, thy power. For

hoping in thee, we cry Rejoice unto thee, as once did Gabriel, the Supreme Commander of the bodiless hosts.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Second Tone. Thou soughtest the heights

THE women brought myrrh * with fervour to Thy sepulchre, * and gladdened in soul * when they beheld the Angel's light, * they proclaimed that Thou art the God of all, O Saviour, and cried aloud * to Thy holy disciples' choir: * The Life of all truly is risen from the grave. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Sessional Hymn of the Menaion. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Second Tone. Of the Resurrection

EVERY breath and all creation glorifieth Thee, O Lord; for by the Cross didst Thou abolish death, that Thou mightest show forth unto the peoples Thy Resurrection from the dead, since Thou alone art the Friend of man. (*Twice*)

A Hymn of Compunction

AS I think on the unseemliness of the grievous deeds I have committed, I flee to Thy compassion, imitating the publican, and the weeping harlot, and the prodigal son. Wherefore, I fall down before Thee, O Merciful One; before Thou dost condemn me, spare me, O God, and have mercy on me.

Martyricon

HAVING suffered for Christ unto death, O prize-winning Martyrs, ye have your souls in the Heavens in the hand of God, and your relics are escorted throughout the whole world. Priests and kings worship, and all we people, as is wont, cry out in gladness: A precious sleep in the sight of the Lord is the death of His Saints.

Glory; both now. *First Tone*

MARY Magdalene and the other Mary came unto the tomb, seeking the Lord. And they beheld an Angel as though he were lightning, sitting upon the stone, and saying unto them: Why seek ye the Living among the dead? He is risen as He said; ye shall find Him in Galilee. Let us cry unto Him: O Thou Who didst arise from the dead, Lord, glory be to Thee.

For the Aposticha of the Praises, the following Stichera:

Plagal of Second Tone. As it is written

STRIKE up a psalmic hymn to Christ; * ye peoples, sing His praise with joy. * A great Pascha * hath now dawned upon us all: * Christ God, the Life-bestower, * Who from the grave is risen, * the whole creation's Sovereign Ransomer.

Verse: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

IN telling the Myrrh-bearers: Rejoice, * Thou turnest the condemning of Eve * to divine joy; * and arisen from the dead, * Thou sendest Thy disciples * to preach Thy Resurrection * upon the third day from the sepulchre.

Verse: Mercy and truth are met together, righteousness and peace have kissed each other.

A PASCHA hallowed and august * hath Christ most brightly shined on us; * come, ye faithful, * all be luminous of soul; * be bright with great resplendence, * for lo, the day hath shone forth; * let us be glad now and rejoice therein.

Glory; both now. *Second Tone*

THE women sprinkled myrrh with tears upon Thy tomb; and their mouth was filled with joy, saying: The Lord is risen.

And the remainder of Matins, and the Dismissal.

MONDAY OF THE THIRD WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant three Stichera of the Feast:*

Second Tone. When he took Thee

WHEN the night was drawing nigh to dawn, * early in the morning the Myrrh-bearers came with spices and myrrh, * seeking closely after Thee, O Christ, the Life of all. * And while weeping with yearning hearts, * they heard with amazement * from the grave a young man saying: Weep and wail no

more; * but rejoice in this, your salvation, * as ye cry aloud to the whole world * that the Lord is risen from the sepulchre.

NOBLE Joseph, we know thee to be * a cherubic chariot, who on thy blessed shoulders didst bear * Christ the King when thou hadst taken Him down from the Cross. * For this reason, we bless thy hands, * we bless thy divine eyes; * we revere thy palms which carried the resplendent Sun, * God the Word, to tomb and interment; * and for this, we joyfully honour * thy divine memorial with songs of praise.

TO us hath this festival appeared * of the godly Myrrh-bearing women and hallowed Joseph the just * as some second Paradise off'ring a fount of life. * It doth rain on the world entire * great showers of graces, * overflowing with the streams of the Arising of Christ. * All the gathered faithful now keep feast, * shouting: Glory be to the Giver * of His Resurrection unto all the world.

And three from the Menaion.

Glory; both now. *Second Tone*

THE Myrrh-bearers rose up early, and coming with haste unto Thy tomb, they sought Thee, O Christ, that they might anoint Thine immaculate Body. And being instructed by the Angel's words, they preached to the Apostles the tokens of joy: that the Author of our salvation is risen, having despoiled death and granting the world life everlasting and great mercy.

For the Aposticha, the following Stichera of the Octoëchos:

Second Tone. Of the Resurrection

NAILING to the Cross the handwriting that was against us, Christ our Saviour hath blotted it out, and hath destroyed the dominion of death. We worship His arising on the third day.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction

I CRY unto Thee, O Christ Saviour, with the voice of the publican: Be gracious unto me, as Thou wast unto him, and have mercy on me, O God.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

WITH the holy Martyrs interceding for us and praising Christ, every error is brought to nought, and the race of man is saved through faith.

Glory; both now. *Second Tone*

WHY do ye mingle tears with myrrh, O ye women disciples? The stone hath been rolled away, the sepulchre is empty. Behold corruption trodden under by Life, the seals bearing clear witness, the guards of the disobedient fast asleep. Mortal nature is saved by the flesh of God, Hades is lamenting. Run with joy, and say unto the Apostles: Christ, Who caused death to die, the First-born of the dead, goeth before you into Galilee.

DISMISSAL HYMNS

The noble Joseph . . .
Glory. When Thou didst descend . . .
Both now. Unto the myrrh-bearing women . . .

And the remainder of Vespers, and the Dismissal.

TUESDAY OF THE THIRD WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Second Tone. Of the Resurrection

WITHOUT leaving empty the Father's immaculate bosom in the highest, Thou didst accept burial and Resurrection in behalf of all. O Lord, glory be to Thee.

A Hymn of Compunction

I AM the unfruitful tree, O Lord, bearing no fruit of compunction whatsoever, and I fear to be cut off, and I quail before that unsleeping fire. Wherefore I entreat Thee: Before that time of distress, turn me back and save me.

Martyricon

O THOU Who hast made Thy Saints brighter than gold, and hast glorified Thy righteous, since Thou art good: Being importuned by them, O

Christ God, make our life peaceful, since Thou art the Friend of man, and let our prayer be set forth as incense, O Thou Who alone dost rest in the Saints.

Theotokion

ESCAPING the laws of nature, thou hast joined virginity to a divine giving of birth; for thou alone hast given birth to Him that was begotten before thee timelessly. Wherefore, we magnify thee, O Theotokos.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Second Tone

THE Myrrh-bearers, coming early in the morning, and beholding the sepulchre empty, said unto the Apostles: He that is mighty hath destroyed corruption, and hath seized from their bonds those in Hades; proclaim ye with boldness that Christ the Lord is risen, granting the world great mercy. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Sessional Hymn of the Menaion. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Second Tone. Of the Resurrection

LET the Jews make answer: How did the soldiers lose the King Whom they were guarding? Why was it that the stone did not retain the Rock of Life? Let them either give up Him that was buried, or worship Him that is risen, saying with us: Glory to the multitude of Thy compassions; O our Saviour, glory be to Thee. (*Twice*)

A Hymn of Compunction

OVERLOOK mine iniquities, O Lord, Who wast born of a Virgin, and purify my heart, making it a temple of Thy Holy Spirit. Cast me not away from Thy presence in contempt, O Thou Who hast immeasurably great mercy.

Martyricon

TAKING the Cross of Christ as an unconquerable weapon, the holy Martyrs destroyed all the strength of the devil; and receiving a heavenly crown, they are become a rampart for us, ever interceding in our behalf.

Glory; both now. *Second Tone*

VERY early in the morning, the myrrh-bearing women took sweet-smelling spices and came to the Lord's tomb. And finding that which they had not expected, they reasoned among themselves, beholding with fear the removal of the stone, and they said one to another: Where are the seals of the sepulchre? Where are Pilate's watchmen and the secure sentry? And an Angel, shining like lightning, revealed to the women that which they knew not, saying to them: Why do ye seek with lamentation Him that liveth, and hath made the race of mortals to live? Christ our God is risen from the dead, since He is Almighty, granting us all incorruption and life, illumination and great mercy.

For the Aposticha of the Praises, the following Stichera:

Second Tone. When he took Thee

ON this day, the Threefold Daystar light * flasheth on the earth bright as lightning, taking away passion's gloom. * Now Christ's Resurrection shineth, guarding faithful folk. * The Apostles' ranks dance for joy, * and Joseph exulteth, * as the beaming feast-day of the hallowed bearers of myrrh * crowneth those who faithfully praise them * and who glorify the Arising * of the God and Maker of the universe.

Verse: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

ON thy shoulders thou didst bear the Son * seated at the Father's right hand, O wise Joseph blessed of God; * that Myrrh inexhaustible didst thou anoint with myrrh. * Thou didst set in the sepulchre * the world's Resurrection; * thou didst inexpressibly conceal beneath a stone * Him Who donneth light as a garment. * Wherefore, the Lord's light-bearing Passion * and His Resurrection we extol with hymns.

Verse: Mercy and truth are met together, righteousness and peace have kissed each other.

AS the Angels see thee bury Christ, * all their thronged assemblies are stricken with pangs of terror and dread; * we the faithful marvel; all the world doth call thee blest; * and divinely extolling Christ's * august Resurrection, * fervently we honour thee with the myrrh-bearing choir. * Wherefore, we unceasingly cry out: * With them, importune Christ, O Joseph, * that we all be saved from danger and distress.

Glory; both now. *First Tone*

THE women came with fear unto the sepulchre, as they hastened to anoint Thy Body with sweet-smelling spices. And not finding it, they were at a loss among themselves, being ignorant of the

Resurrection. But an Angel came unto them and said: Christ is risen, granting us great mercy.

And the remainder of Matins,
and the Dismissal.

TUESDAY OF THE THIRD WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Second Tone. When he took Thee

WHEN they heard the Angel's holy words, * the women disciples of Christ God rejoiced with joy passing great, * being thus confirmed in faith in the Arising of Him * Who was reckoned among the dead * because of us sinners, * though not long before the Myrrh-bearers had stood at His tomb * mourning Him, and they were bewildered * seeing that the stone of a sudden * had been rolled away from Jesus' sepulchre.

CHRIST'S women disciples truly gave * His divine and sacred disciples divine and infinite joy, * doing as commanded by the Angel most divine, * at whose raiment of brilliant white * amazement had seized them; * so the women bearing myrrh said: Hades is despoiled * by the universally saving * and divinely wrought Resurrection * of the King that willingly had died for us.

NOW the streams of tears that pour abroad * from a dirgeful fountain of wailing are checked, as tidings of joy * are instead conveyed by the women disciples of Christ * to the holy eye-witnesses * of grace, as the women * tell them of the Word's Arising and that joy from the grave, * whence they heard a voice strange and wondrous, * contrary to sorrow and sadness, * giving them the greeting and command: Rejoice.

And three from the Menaion.

Glory; both now. *Plagal of Second Tone*

THE myrrh-bearing women came to Thy tomb; and beholding the seals of the sepulchre, and not finding Thine immaculate Body, they mourned with wailing, and came with haste, saying: Who hath stolen our Hope? Who hath taken away a dead man, naked and anointed with myrrh, the only consolation of His Mother? Alas! how hath He that quickened the dead been put to death? How was He buried Who despoiled Hades? But arise, O Saviour, by Thine own authority after three days, as Thou didst say, and save our souls.

For the Aposticha, the following Stichera of the Octoëchos:

Second Tone. Of the Crucifixion

SAVE me, O Christ Saviour, by the power of the Cross, O Thou Who didst save Peter in the sea, and have mercy on me, O God.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the Resurrection

WITH the Archangels let us praise the Resurrection of Christ; for He is the Redeemer and Saviour of our souls. And in terrible glory and sovereign power, He cometh again to judge the world which He fashioned.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

THE choirs of the Martyrs withstood the tyrants as they said: We are enlisted with the King of Hosts. Even should ye destroy us with fire and torments, we will not deny the power of the Trinity.

Glory; both now. *Plagal of Second Tone*

JOSEPH asked for the Body of Jesus and laid it in his new sepulchre; for it was meet that He should come forth from the grave as from a bridal chamber. O Thou Who hast crushed the dominion of death and hast opened the gates of Paradise unto man, glory be to Thee.

DISMISSAL HYMNS

The noble Joseph . . .
Glory. When Thou didst descend . . .
Both now. Unto the myrrh-bearing women . . .

And the remainder of Vespers,
and the Dismissal.

WEDNESDAY OF THE THIRD WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Second Tone. Of the Crucifixion

THOU hast wrought salvation in the midst of the earth, O Christ God; Thou hast stretched out Thine immaculate hands upon the Cross, gathering together all the nations, who cry: O Lord, glory be to Thee.

Of the Resurrection

RISING from the tomb and breaking the bonds of Hades asunder, Thou didst loose the sentence of death, O Lord, thereby delivering all men from the snares of the enemy. Manifesting Thyself to Thy disciples, Thou didst send them forth to preach, and through them Thou didst grant peace to the whole world, O Thou Who alone art rich in mercy.

Martyricon

BLESSED is the earth that drank your blood, O prizewinners of the Lord, and holy are the tabernacles that received your spirits; for in the stadium ye triumphed over the enemy, and ye proclaimed Christ with boldness. Beseech Him, we pray, since He is good, to save our souls.

Theotokion of the Cross

AS she who seedlessly gave Thee birth stood by Thy Cross, not bearing to behold Thee suffering unjustly, she bewailed Thee with weeping and cried out to Thee: How canst Thou suffer, Who by nature art impassible, O sweetest Son? I sing the praise of Thine extreme goodness.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Second Tone

AS the august Myrrh-bearers came unto Thy sepulchre, O Saviour, they made haste to anoint Thee, the Master, with myrrh, as a mortal. But an Angel declared joy unto them: The Lord is risen. Wherefore, preach to the Apostles His truly awesome Resurrection from the grave. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Sessional Hymn of the Menaion. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Second Tone. Of the Crucifixion

WILLINGLY becoming poor with Adam's poverty, O Christ God, Thou camest upon the earth, incarnate of a Virgin. And Thou didst accept the Cross that Thou mightest free us from slavery to the enemy. O Lord, glory be to Thee. (*Twice*)

Of the Resurrection

REJOICE, O ye peoples, and be glad. An Angel sat upon the stone of the tomb; he himself proclaimed the glad tidings unto us, saying: Christ is risen from the dead, the Saviour of the world, and He hath filled all things with fragrance. Rejoice, O ye peoples, and be glad.

Martyricon

THE multitudes of Thy Saints beseech Thee, O Christ: Have mercy on us, since Thou art the Friend of man.

Glory; both now. *First Tone*

THE women came with fear unto the sepulchre, as they hastened to anoint Thy Body with sweet-smelling spices. And not finding it, they were at a loss among themselves, being ignorant of the Resurrection. But an Angel came unto them and said: Christ is risen, granting us great mercy.

For the Aposticha of the Praises, the following Stichera:

Second Tone. When he took Thee

IS the Saviour still amidst the dead? * Christ's women disciples and Myrrh-bearers cried in mourning and grief. * Is the greatest Sun of all beneath the earth till now? * Is He risen as He foretold? * And as they were weeping, * from the tomb an Angel spake to them the joy divine: * Christ the Lord and Saviour is risen; * run now and proclaim unto all men * His divine Arising from the sepulchre.

Verse: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

EARLY on the first day of the week, * while it was yet dark, the Myrrh-bearers, having prepared precious myrrh, * came unto Thy tomb, O Christ, so that they might anoint * Thy divine and immaculate * and worshipful Body. * Hence, on learning of Thy

Resurrection, they made haste * to tell Thine initiates also; * but while they yet came from the grave, Thou, * in Thy love, didst meet them and cry out: Rejoice.

Verse: Mercy and truth are met together, righteousness and peace have kissed each other.

WHEN the Most High God had been interred * in an earthen grave as a dead man, then came with ardour and haste * His women disciples to anoint Him with choice myrrh; * seeing seated within the tomb * a young man of strange form, * they were sore astonished at his lightning countenance. * Learning of the Word's Resurrection * from the tomb in glory the third day, * they declared it unto the Apostles' choir.

Glory; both now. *Plagal of First Tone*

O THOU Who coverest Thyself with light as with a garment, when Joseph with Nicodemus took Thee down from the Tree and beheld Thee dead, naked, and unburied, he struck up a compassionate dirge, and with mourning he said: Woe is me, O sweetest Jesus! When but a short while ago the sun beheld Thee hanging upon the Cross, it shrouded itself in darkness, and the earth quaked with fear, and the veil of the Temple was rent asunder. And behold, now I see Thee willingly submitting unto death for my sake. How shall I bury Thee, O my God? Or how shall I wrap Thee with winding sheets? With what hands shall I touch Thine undefiled Body? Or what dirges shall I sing at Thy departure, O Compassionate One? I magnify Thy Passion; I praise Thy Burial and Resurrection, and I cry out: O Lord, glory be to Thee.

And the remainder of Matins, and the Dismissal.

WEDNESDAY OF THE THIRD WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Second Tone. When he took Thee

WHEN the women heard the words of joy * spoken by the Angels there seated within the tomb of the Word, * they set forth and ran their course with earnest effort and zeal; * and on leaving their former rank * of Myrrh-bearing women, * they became evangelists preaching the good report * unto the initiates also, * of the Rising from nether Hades * of Him Who became a man in our behalf.

THE Myrrh-bearing women came with fear * early in the morning, before dawn, and reached the tomb of the Lord, * bringing myrrh and spices to the Life-bestower Christ; * for they reckoned among the dead * the slayer of Hades. * But a Godlike Angel came to them and cried aloud: * Wherefore 'midst the dead do ye seek Him * Who both giveth life and is living? * Go and preach to all His Rising from the dead.

LIKE some wondrous chariot dost thou * bear upon thy shoulders, O most blessed Joseph, Jesus the Word, * Who doth rest upon the shoulders of the Cherubim: * Who before had assumed our flesh * and now was a dead man, * Who Himself hath made to live us who were put to death. * Seeing His divine Resurrection * with the honoured Myrrh-bearing women, * thou rejoicest, though ye once had mourned His death.

And three from the Menaion.

Glory; both now. *First Tone*

MARY Magdalene and the other Mary came unto the tomb, seeking the Lord. And they beheld an Angel as though he were lightning, sitting upon the stone, and saying unto them: Why seek ye the Living among the dead? He is risen as He said; ye shall find Him in Galilee. Let us cry unto Him: O Thou Who didst arise from the dead, Lord, glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

Second Tone. Of the Resurrection

THY Resurrection, O Christ Saviour, hath enlightened the whole world; and Thou hast restored Thine own creature. O Almighty Lord, glory be to Thee.

Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Of the Apostles

O SAVIOUR, Thou hast magnified the names of the Chief Apostles throughout the world. They learned the ineffable things of Heaven, they granted healings unto those on earth, and their shadows alone healed sufferings. The former fisherman

worked wonders, and he that was from among the Jews spake with divine authority of the doctrines of grace. Through them, O compassionate One, grant us Thy great mercy.

Verse: Wondrous is God in His Saints.

Martyricon

GREAT is the glory which ye gained through faith, O ye Saints. For ye conquered the enemy not only while ye suffered, but even after death ye cast out evil spirits. Ye heal the sick, O ye physicians of souls and bodies. Intercede ye with the Lord that He have mercy on our souls.

Glory; both now. *Second Tone*

THE women sprinkled myrrh with tears upon Thy tomb; and their mouth was filled with joy, saying: The Lord is risen.

DISMISSAL HYMNS

The noble Joseph . . .
Glory. When Thou didst descend . . .
Both now. Unto the myrrh-bearing women . . .

And the remainder of Vespers, and the Dismissal.

THURSDAY OF THE THIRD WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Second Tone. Of the Resurrection

BRINGING myrrh for Thy burial, the women came early unto the sepulchre in secret, fearing the remorselessness of the Jews, and foreseeing the secure sentry of the soldiers. Yet their weak nature conquered that of men, for their compassionate disposition was pleasing unto God. Therefore, they cried out as is meet: Arise, O Lord, help us, and redeem us for Thy Name's sake.

Of the Apostles

O THOU Who hast made the fishermen wiser than rhetoricians, and hast sent them forth as heralds unto all the earth in Thine inexpressible love for man, O Christ God, through them do Thou strengthen Thy Church, and send down Thy blessing upon the faithful, O Thou Who alone art merciful and the Friend of man.

Martyricon

O APOSTLES, martyrs, prophets, hierarchs, righteous, and just ones, who have finished your course well and have kept the Faith: seeing ye have boldness with the Saviour, beseech Him for us, since He is good, that our souls be saved, we pray.

Theotokion

WE have become partakers of the Divine nature through thee, O ever-virgin Theotokos; for thou hast borne the Incarnate God for us. Wherefore, as is due, we all magnify thee reverently.

After the Second Reading from the Psalter, the Sessional Hymn of the Feast:

Second Tone. Thou soughtest the heights

THE women brought myrrh, * O Saviour Christ and Friend of man, * while seeking with zeal * to minister to Thee therewith, * when an Angel cried to them from the tomb: The life-giving Lord of all * now is risen and mightily * hath trodden down Hades and the tyrant death. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Sessional Hymn of the Menaion. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Second Tone. Of the Resurrection

BEFORE Thy conception, O Lord, an Angel brought the greeting, Rejoice, to her that is full of grace; and, at Thy Resurrection, an Angel rolled away the stone of Thy glorious tomb. The one, instead of sorrow, announced the tokens of gladness. The other, instead of death, proclaimed the life-giving Master unto us. Wherefore, we cry unto Thee: O Benefactor of all, Lord, glory be to Thee. (*Twice*)

Of the Apostles

WE who are warred against on all sides because of our unjust deeds, flee unto Thee Who art in truth the true God, and we bring to Thee the exclamation of Thy disciples, saying: Save us, O Master, we perish. Show our enemies even now, we pray, that Thou shelterest Thy people, and savest us from perils by the intercessions of the Apostles, overlooking our sins because of Thy great goodness. O Lord, glory be to Thee.

Martyricon

EVERY city and country doth honour your relics, O prizewinning Martyrs; for having contended lawfully, ye received a heavenly crown, and for this cause ye are the boast of priests, the victory of kings, the majesty of the churches.

Glory; both now. *Second Tone*

VERY early in the morning, the myrrh-bearing women took sweet-smelling spices and came to the Lord's tomb. And finding that which they had not expected, they reasoned among themselves, beholding with fear the removal of the stone, and they said one to another: Where are the seals of the sepulchre? Where are Pilate's watchmen and the secure sentry? And an Angel, shining like lightning, revealed to the women that which they knew not, saying to them: Why do ye seek with lamentation Him that liveth, and hath made the race of mortals to live? Christ our God is risen from the dead, since He is Almighty, granting us all incorruption and life, illumination and great mercy.

For the Aposticha of the Praises, the following Stichera:

Second Tone. When he took Thee

WHEN Thou didst arise as God, O Word, * then didst Thou give joy to the Myrrh-bearing women, saying to them: * I am not ascended yet unto My Father on high. * Touch Me not, therefore; only go * and tell My belov'd friends: * Lo, He goeth on before you into Galilee. * Wherefore, when appearing thereafter, * Thou didst breathe upon them, O Saviour, * giving Thine own Holy Spirit unto them.

Verse: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

THE Myrrh-bearing women's words that preached * Christ God's Resurrection persuaded not His initiates' hearts, * but they went with haste to see the tomb where He was laid; * and they saw in the sepulchre * the linen and face-cloth, * but He Who Himself was sought was nowhere to be seen. * Learning thus the Lord's Resurrection, * they traversed the whole world as preachers, * giving all the nations knowledge of these things.

Verse: Mercy and truth are met together, righteousness and peace have kissed each other.

UNTO us, that Light beyond approach * shone forth from the tomb fair in beauty, the brightest Lord, Jesus Christ. * Hades is led captive; Satan is undone and quelled; * all the ends of the world rejoice; * creation now danceth; * Christ's whole Church with songs doth celebrate the memory * of the all-wise Joseph most noble * and with him, it also doth honour * the Myrrh-bearing women's solemn festival.

Glory; both now. *Second Tone*

WHY do ye mingle tears with myrrh, O ye women disciples? The stone hath been rolled away, the sepulchre is empty. Behold corruption trodden under by Life, the seals bearing clear witness, the guards of the disobedient fast asleep. Mortal nature is saved by the flesh of God, Hades is lamenting. Run with joy, and say unto the Apostles: Christ, Who caused death to die, the First-born of the dead, goeth before you into Galilee.

And the remainder of Matins,
and the Dismissal.

THURSDAY OF THE THIRD WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Plagal of Fourth Tone. O strange wonder

YE all followed in the steps of Christ * when He appeared unto us, * and ye ministered unto Him * with all zeal, O modest maids, * in the uprightness of your mind. * And when He died, ye did not abandon Him, * but ye went forth and ye brought Him myrrh with tears * in your great sympathy, * O all-famed Myrrh-bearers; wherefore, we observe * a most solemn feast on your all-sacred memory.

O GODLY women, your company, * longing to look on our Life * slain and laid in the sepulchre, * bravely came to Him by night * and ye heard holy Angels say: * As He foretold, Christ is risen from the dead; * make haste to tell His disciples with all speed. * And swiftly cast away * sorrow and dejection from your blessed souls, * laying hold on joy untold instead of bitter tears.

AS we faithful dance for joy today, * O holy bearers of myrrh, * on your mem'ry, we glorify * Him that made you glorious, * Christ our Lord, the su-

premely good. * Beseech Him ceaselessly, O all-ven'rable, * that we attain to the splendour of the Saints, * Myrrh-bearers blest of God, * and to everlasting glory, since ye have * boldness to speak freely unto Him at any time.

And three from the Menaion.

Glory; both now. *Second Tone*

THE Myrrh-bearers rose up early, and coming with haste unto Thy tomb, they sought Thee, O Christ, that they might anoint Thine immaculate Body. And being instructed by the Angel's words, they preached to the Apostles the tokens of joy: that the Author of our salvation is risen, having despoiled death and granting the world life everlasting and great mercy.

For the Aposticha, the following Stichera of the Octoëchos:

Second Tone. Of the Crucifixion

LET Him be crucified, cried they who had ever enjoyed Thy favours; and those slayers of the righteous sought to receive a malefactor instead of a benefactor; but Thou, O Christ, wast silent, enduring their inconstancy, and wishing to suffer and to save us, since Thou art the Friend of man.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the Resurrection

COME, let us worship God the Word, Who was begotten of the Father before the ages, and was incarnate of the Virgin Mary; for having endured the Cross, He was delivered over to burial, as He willed; and arising from the dead, He saved me, the erring man.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

HAVING no desire for earthly enjoyment, the prizewinners were counted worthy of the good things of Heaven, and became fellow citizens of the Angels. By their intercessions, O Lord, have mercy and save us.

Glory; both now. *Plagal of Second Tone*

JOSEPH asked for the Body of Jesus and laid it in his new sepulchre; for it was meet that He should come forth from the grave as from a bridal chamber. O Thou Who hast crushed the dominion of death and hast opened the gates of Paradise unto man, glory be to Thee.

DISMISSAL HYMNS

The noble Joseph . . .
Glory. When Thou didst descend . . .
Both now. Unto the myrrh-bearing women . . .

And the remainder of Vespers, and the Dismissal.

FRIDAY OF THE THIRD WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Second Tone. Of the Crucifixion

WE worship Thine immaculate icon, O Good One, asking the forgiveness of our failings, O Christ our God; for of Thine own will wast Thou well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Of the Resurrection

NOT having hindered the stone of the tomb from being sealed, Thou, on Thine arising, hast granted the rock of faith unto all. O Lord, glory be to Thee.

Martyricon

WHEN the Martyrs of the Lord struggled in contests, then was the impudence of the ungodly eclipsed by faith; and when by divine inspiration they abolished the error of the idols, then did they receive the crowns of victory from on high; and they intercede in behalf of our souls.

Theotokion of the Cross

WHEN the Virgin and Thy Mother beheld Thee, O Christ, stretched out dead upon the Tree, she wept bitterly and said: O my Son, what is this terrible mystery? How is it that Thou, Who givest eternal life unto all, dost willingly die a disgraceful death upon the Cross?

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Second Tone. Thou soughtest the heights

THE women brought myrrh * with fervour to Thy sepulchre, * and gladdened in soul * when they beheld the Angel's light, * they proclaimed that Thou art the God of all, O Saviour, and cried aloud * to Thy holy disciples' choir: * The Life of all truly is risen from the grave. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Sessional Hymn of the Menaion. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Second Tone. Of the Crucifixion

THE Tree of Thy Cross, O Christ God, hast Thou shown to be the Tree of Life for us that believe in Thee. And destroying thereby him that had the dominion of death, Thou hast given life to us who had been slain by sin. Wherefore, we cry to Thee: O Benefactor of all, Lord, glory be to Thee. (*Twice*)

Of the Resurrection

EVERY breath and all creation glorifieth Thee, O Lord; for by the Cross didst Thou abolish death, that Thou mightest show forth unto the peoples Thy Resurrection from the dead, since Thou alone art the Friend of man.

Martyricon

HAVING suffered for Christ unto death, O prize-winning Martyrs, ye have your souls in the Heavens in the hand of God, and your relics are escorted throughout the whole world. Priests and kings worship, and all we people, as is wont, cry out in gladness: A precious sleep in the sight of the Lord is the death of His Saints.

Glory; both now. *First Tone*

O MYRRH-BEARING women, why are ye come unto the grave? Why seek ye the Living among the dead? The Lord is risen, be of good cheer, crieth the Angel.

For the Aposticha of the Praises, the following Stichera of the Feast:

Second Tone. When he took Thee

WHEN they heard the Angel's holy words, * the women disciples of Christ God rejoiced with joy passing great, * being thus confirmed in faith in the Arising of Him * Who was reckoned among the dead * because of us sinners, * though not long before the Myrrh-bearers had stood at His tomb * mourning Him, and they were bewildered * seeing that the stone of a sudden * had been rolled away from Jesus' sepulchre.

Verse: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

CHRIST'S women disciples truly gave * His divine and sacred disciples divine and infinite joy, * doing as commanded by the Angel most divine, * at whose raiment of brilliant white * amazement had seized them; * so the women bearing myrrh said: Hades is despoiled * by the universally saving * and divinely wrought Resurrection * of the King that willingly had died for us.

Verse: Mercy and truth are met together, righteousness and peace have kissed each other.

NOW the streams of tears that pour abroad * from a dirgeful fountain of wailing are checked, as tidings of joy * are instead conveyed by the women disciples of Christ * to the holy eye-witnesses * of grace, as the women * tell them of the Word's Arising and that joy from the grave, * whence they heard a voice strange and wondrous, * contrary to sorrow and sadness, * giving them the greeting and command: Rejoice.

Glory; both now. *First Tone*

THE women came with fear unto the sepulchre, as they hastened to anoint Thy Body with sweet-smelling spices. And not finding it, they were at a loss among themselves, being ignorant of the Resurrection. But an Angel came unto them and said: Christ is risen, granting us great mercy.

And the remainder of Matins, and the Dismissal.

FRIDAY
OF THE THIRD WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Second Tone

VERY early in the morning, the myrrh-bearing women took sweet-smelling spices and came to the Lord's tomb. And finding that which they had not expected, they reasoned among themselves, beholding with fear the removal of the stone, and they said one to another: Where are the seals of the sepulchre? Where are Pilate's watchmen and the secure sentry? And an Angel, shining like lightning, revealed to the women that which they knew not, saying to them: Why do ye seek with lamentation Him that liveth, and hath made the race of mortals to live? Christ our God is risen from the dead, since He is Almighty, granting us all incorruption and life, illumination and great mercy.

WHY do ye mingle tears with myrrh, O ye women disciples? The stone hath been rolled away, the sepulchre is empty. Behold corruption trodden under by Life, the seals bearing clear witness, the guards of the disobedient fast asleep. Mortal nature is saved by the flesh of God, Hades is lamenting. Run with joy, and say unto the Apostles: Christ, Who caused death to die, the First-born of the dead, goeth before you into Galilee.

THE Myrrh-bearers rose up early, and coming with haste unto Thy tomb, they sought Thee, O Christ, that they might anoint Thine immaculate Body. And being instructed by the Angel's words, they preached to the Apostles the tokens of joy: that the Author of our salvation is risen, having despoiled death and granting the world life everlasting and great mercy.

And three from the Menaion.

Glory. *Plagal of Second Tone*

THE myrrh-bearing women came to Thy tomb; and beholding the seals of the sepulchre, and not finding Thine immaculate Body, they mourned with wailing, and came with haste, saying: Who hath stolen our Hope? Who hath taken away a dead man, naked and anointed with myrrh, the only consolation of His Mother? Alas! how hath He that quickened the dead been put to death? How was He buried Who despoiled Hades? But arise, O Saviour, by Thine own authority after three days, as Thou didst say, and save our souls.

Both now. *Theotokion. Second Tone*

THE shadow of the Law is passed away with the coming of grace; for as the bush was not consumed when it was burning, thus as a virgin didst thou give birth, and a virgin didst thou remain. In the stead of a pillar of fire, there hath arisen the Sun of Righteousness; in the stead of Moses, Christ, the Salvation of our souls.

For the Aposticha, the following Stichera of the Resurrection:

Second Tone

COME, let us worship God the Word, Who was begotten of the Father before the ages, and was incarnate of the Virgin Mary; for having endured the Cross, He was delivered over to burial, as He willed; and arising from the dead, He saved me, the erring man.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

NAILING to the Cross the handwriting that was against us, Christ our Saviour hath blotted it out, and hath destroyed the dominion of death. We worship His arising on the third day.

Verse: For He established the world which shall not be shaken.

WITH the Archangels let us praise the Resurrection of Christ; for He is the Redeemer and Saviour of our souls. And in terrible glory and sovereign power, He cometh again to judge the world which He fashioned.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

THY Resurrection, O Christ Saviour, hath enlightened the whole world; and Thou hast restored Thine own creature. O Almighty Lord, glory be to Thee.

Glory; both now. *Plagal of First Tone*

O THOU Who coverest Thyself with light as with a garment, when Joseph with Nicodemus

took Thee down from the Tree and beheld Thee dead, naked, and unburied, he struck up a compassionate dirge, and with mourning he said: Woe is me, O sweetest Jesus! When but a short while ago the sun beheld Thee hanging upon the Cross, it shrouded itself in darkness, and the earth quaked with fear, and the veil of the Temple was rent asunder. And behold, now I see Thee willingly submitting unto death for my sake. How shall I bury Thee, O my God? Or how shall I wrap Thee with winding sheets? With what hands shall I touch Thine undefiled Body? Or what dirges shall I sing at Thy departure, O Compassionate One? I magnify Thy Passion; I praise Thy Burial and Resurrection, and I cry out: O Lord, glory be to Thee.

DISMISSAL HYMNS

The noble Joseph . . .
Glory. When Thou didst descend . . .
Both now. Unto the myrrh-bearing women . . .

And the remainder of Vespers, and the Dismissal.

SATURDAY OF THE THIRD WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Second Tone. Of the Resurrection

NOT having hindered the stone of the tomb from being sealed, Thou, on Thine arising, hast granted the rock of faith unto all. O Lord, glory be to Thee.

Glory.

WITHOUT leaving empty the Father's immaculate bosom in the highest, Thou didst accept burial and Resurrection in behalf of all. O Lord, glory be to Thee.

Both now. *Theotokion*

ALL thy mysteries are beyond comprehension; all are exceedingly glorious, O Theotokos. Sealed with purity and preserved in virginity, thou wast known to be a true mother, giving birth unto the true God. Do thou entreat Him that our souls be saved.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Second Tone

THE choir of Thy disciples, together with the myrrh-bearing women, rejoice with one accord; for they celebrate a common feast with them, unto the glory and honour of Thy Resurrection; and, through them we cry to Thee: O man-befriending Lord, grant great mercy unto Thy people. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make six in each Ode, of the Saint of the monastery to make four in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Resurrection Stichera of the Octoëchos:

Second Tone

EVERY breath and all creation glorifieth Thee, O Lord; for by the Cross didst Thou abolish death, that Thou mightest show forth unto the peoples Thy Resurrection from the dead, since Thou alone art the Friend of man.

LET the Jews make answer: How did the soldiers lose the King Whom they were guarding? Why was it that the stone did not retain the Rock of Life? Let them either give up Him that was buried, or worship Him that is risen, saying with us: Glory to the multitude of Thy compassions; O our Saviour, glory be to Thee.

REJOICE, O ye peoples, and be glad. An Angel sat upon the stone of the tomb; he himself proclaimed the glad tidings unto us, saying: Christ is risen from the dead, the Saviour of the world, and He hath filled all things with fragrance. Rejoice, O ye peoples, and be glad.

BEFORE Thy conception, O Lord, an Angel brought the greeting, Rejoice, to her that is full of grace; and, at Thy Resurrection, an Angel rolled away the stone of Thy glorious tomb. The one, instead of sorrow, announced the tokens of gladness. The other, instead of death, proclaimed the life-giving Master unto us. Wherefore, we cry unto Thee: O Benefactor of all, Lord, glory be to Thee.

Glory; both now. *First Tone*

MARY Magdalene and the other Mary came unto the tomb, seeking the Lord. And they beheld an Angel as though he were lightning, sitting

upon the stone, and saying unto them: Why seek ye the Living among the dead? He is risen as He said; ye shall find Him in Galilee. Let us cry unto Him: O Thou Who didst arise from the dead, Lord, glory be to Thee.

For the Aposticha of the Praises, the following Stichera:

Second Tone. The Original Melody

WHEN he took Thee dead from off the Tree, * the Arimathean prepared Thee with finest linen and myrrh * that he might give burial to Thee, the Life of all. * Then, compelled by his fervent love, * he longed to embrace Thee * and to press Thy spotless Body to his heart and lips. * But his fear and rev'rence restrained him, * whilst with joy he cried to Thee: Glory * to Thy condescension, O Thou Friend of man.

Verse: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

WHEN Thou hadst been laid in the new tomb * for the sake of all men, O Thou Who art the Redeemer of all, * Hades the most ludicrous saw Thee and shook with fear; * then destroyed were the bars thereof; * the gates burst asunder; * sepulchres were opened and the dead were roused from sleep; * then was Adam filled with thanksgiving, * and with joy he cried to Thee: Glory * to Thy condescension, O Thou Friend of man.

Verse: Mercy and truth are met together, righteousness and peace have kissed each other.

WHEN the hosts of Heaven, O Christ God, * saw Thee slandered as a deceiver by lawless men, then they quaked * at Thine inexpressible long-suff'ring, as they saw * that the hands that had lately pierced * Thy spotless divine side * sealed the stone upon Thy tomb, and they were sore afraid. * But rejoicing at our salvation, * mightily they cried to Thee: Glory * to Thy condescension, O Thou Friend of man.

Glory; both now. *Plagal of Second Tone*

JOSEPH asked for the Body of Jesus and laid it in his new sepulchre; for it was meet that He should come forth from the grave as from a bridal chamber. O Thou Who hast crushed the dominion of death and hast opened the gates of Paradise unto man, glory be to Thee.

And the remainder of Matins, and the Dismissal.

THE LITURGY

The Typica, and for the Beatitudes, hymns from the third and sixth Odes of the Canon of the Feast.

The Prokeimenon of the Epistle. Second Tone

The Lord is my strength and my song, and He is become my salvation.

Verse: With chastisement hath the Lord chastened me, but He hath not given me over unto death.

The Acts of the Apostles (9:19–31)

In those days, Saul was with the disciples . . .

Alleluia. Second Tone

The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee.

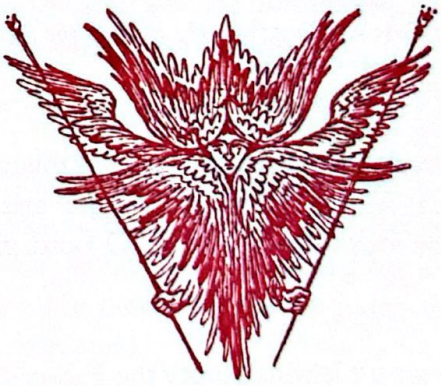
Verse: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

The Holy Gospel according to Saint John (15:17–16:2)

The Lord said unto His disciples: These things I command you . . .

Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.



The Sunday of the Paralytic

SATURDAY EVENING

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following Stichera of the Resurrection:*

Third Tone

By Thy Cross, O Christ our Saviour . . .
All things have been enlightened . . .
I glorify the might . . .
Thy precious Cross . . .

Glory. *Plagal of First Tone*

Jesus went up to Jerusalem . . .

These hymns are found in Great Vespers.

Both now. *Dogmatic Theotokion. Third Tone*

O EXCEEDING great wonder! A Virgin giveth birth, and the child that is born is God before the ages. The birth was made known beforehand, and that which is accomplished transcendeth nature. O fearful mystery! Though perceived, it remaineth ineffable, and though seen, it is not to be comprehended. Blessed art thou, O immaculate Maiden, daughter of earth-born Adam, yet seen to be Mother of God Most High. Do thou entreat Him that our souls be saved.

For the Aposticha, the following Sticheron of the Resurrection:
O Christ, Who by Thy Passion . . .

This hymn is found in Great Vespers.

Then the following of the Theotokos:

Third Tone. The power of Thy Cross

Verse: Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house; and the King shall greatly desire thy beauty.

THROUGH thee have we been granted a great gift and benefit; * and therefore, with the Angels, * we glorify thy holy Child, * Who in deigning to be born of thy most pure womb * through His extreme compassion, * refashioned all the race of man, O spotless Virgin.

Verse: I shall commemorate thy name in every generation and generation.

WE sinners all possess thee as a refuge in our life * and as divine protection, * O Virgin all-immaculate; * wherefore we all supplicate thy great compassion: * Turn not away, O Lady, * but look upon us, show thy mercy now, and save us.

Verse: The rich among the people shall entreat thy countenance.

THINE earthen servants join the Godlike marshal Gabriel * in off'ring thee the greeting: * Rejoice, as is thy worthy due; * O pure Theotokos, Ever-virgin Mother, * for thou, in truth, becamest * the cause of God-sent joy and gladness for the whole world.

Glory; both now. *Plagal of Fourth Tone*

In Solomon's porch . . .

This hymn is found in Great Vespers.

DISMISSAL HYMN

Third Tone

LET the Heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The first-born of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

The Litany and the Dismissal.

GREAT VESPERS

After Christ is risen, *for* Lord, I have cried, *we allow for ten verses and chant the following seven Stichera of the Resurrection:*

Third Tone

By Thy Cross, O Christ our Saviour, the dominion of death hath been destroyed, and the deception of the devil hath been abolished; and the race of man, having been saved by faith, doth daily offer praise to Thee.

All things have been enlightened by Thy Resurrection, O Lord, and Paradise is opened again; and, whilst acclaiming Thee, the whole of creation doth daily offer praise to Thee.

I glorify the might of the Father and the Son, and the power of the Holy Spirit do I praise, even the indivisible, uncreated Godhead, the Trinity one in essence, reigning unto eternity for ever.

Anatolian Stichera

Thy precious Cross do we worship, O Christ, and Thy Resurrection do we praise and glorify; for by Thy wounding are we all healed.

We praise the Saviour, Who was incarnate of the Virgin, for He was crucified for our sake and arose on the third day, granting us great mercy.

Going down to those in Hades, Christ proclaimed the glad tidings, saying: Take courage, I have conquered now; I am the Resurrection; having destroyed the gates of death, I shall lead you up.

We who stand unworthily in Thine undefiled house sing an evening hymn, crying from the depths: O Christ God, Who didst enlighten the world by Thy Resurrection on the third day, rescue Thy people out of the hand of Thine enemies, O Friend of man.

Two Stichera of the Paralytic. First Tone

O compassionate Christ, Who with Thine immaculate hand didst fashion man, Thou camest to heal the sick. By Thy word, Thou didst raise up the paralytic at the Sheep's Pool. Thou didst cure the ailment of the woman with an issue of blood. Thou hadst mercy upon the tormented daughter of the Canaanitish woman, and the request of the centurion, Thou didst not disdain. For this cause we cry unto Thee: O Almighty Lord, glory be to Thee. (*Twice*)

The paralytic, who was like unto an unburied corpse, saw Thee and cried out: Have mercy on me, O Lord, for my bed is become my grave. Of what profit is my life? The Sheep's Pool is of no use to me, for there is no one to put me therein when the waters are troubled. But I come unto Thee, O Fountain of healings, that together with all, I also might cry: O Almighty Lord, glory be to Thee.

Glory. *Plagal of First Tone*

Jesus went up to Jerusalem to the Sheep's Pool, which by the Jews is called Bethesda, having five porches. Therein lay a multitude of sick folk; for an Angel of God went down at a certain season and troubled the water, and granted healing unto those who drew nigh in faith. And the Lord, on seeing a man who had been there for many years, said unto him: Wilt thou be made whole? And the sick man replied: Sir, I have no man, when the water is troubled, to put me into the pool. I have wasted all my living on physicians and was not deemed worthy of mercy. But the Physician of both souls and bodies said unto him: Take up thy bed and walk, proclaiming My power and great mercy unto the ends of the earth.

Both now. *Third Tone. Theotokion*

How can we not marvel at thy theandric Offspring, O all-revered one? For without experience of wedlock, thou, O all-blameless one, hast brought forth in the flesh a fatherless Son, Who was born motherless of the Father before the ages, and Who in no way suffered change or intermingling or division, but preserved in their entirety the properties of each essence. Wherefore, O Lady, Virgin Mother, do thou entreat Him that the souls of them that, in Orthodox manner, profess thee to be God's Birthgiver may be saved.

Then the Entrance, O Joyous Light, *and the Prokeimenon. For the Entreaty, the Sticheron of the Saint of the Monastery.*

Glory. *Plagal of First Tone. A Composition of Koumoulas*

At the Sheep's Pool, a man lay in sickness; and when he saw Thee, O Lord, he cried: I have no man, that, when the water is troubled, he might put me therein. But when I go, another anticipateth me and receiveth the healing, and I lie yet in mine infirmity. And straightway, taking compassion on him,

the Saviour saith unto him: For thee I became man, for thee I am clothed in flesh, and sayest thou: I have no man? Take up thy bed and walk. All things are possible for Thee, all things obey Thee, all things are subject to Thee. Remember us all and have mercy on us, O Holy One, since Thou art the Friend of man.

Both now. *Theotokion*

A TEMPLE and gate art thou, a palace and throne of the King, O all-revered Virgin, through whom my Redeemer, Christ the Lord, hath appeared to them that slept in darkness, since He is the Sun of Righteousness; for He willed to enlighten those whom He had fashioned with His own hand, according to His image. Wherefore, O all-hymned one, since thou hast boldness toward Him as His Mother, intercede thou unceasingly that our souls be saved.

For the Aposticha, the following Sticheron of the Resurrection:

Third Tone

O CHRIST, Who by Thy Passion didst darken the sun, and Who by the light of Thy Resurrection didst make all things radiant with joy, accept our evening hymn, O Friend of man.

Then the Stichera of Pascha, A sacred Pascha, *and their verses* (*see page 20*).

Glory. *Plagal of Fourth Tone*

IN Solomon's Porch there lay a multitude of sick folk. And at Mid-feast, Christ found there a paralytic who had been bedridden for eight and thirty years. To him He called out with a voice of authority: Wilt thou be made whole? And the infirm man replied: Sir, I have no man, when the water is troubled, to put me into the pool. And He saith unto him: Take up thy bed. Behold, thou art made whole, sin no more. By the intercessions of the Theotokos, O Lord, send down upon us Thy great mercy.

Both now. *Plagal of First Tone*

IT is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

DISMISSAL HYMN

Third Tone

LET the Heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The first-born of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

Theotokion

WE praise thee, the Mediatress for the salvation of our race, O Virgin Theotokos; for in the flesh taken from thee, thy Son and our God hath deigned to endure the Passion through the Cross, and hath redeemed us from corruption, since He is the Friend of man.

And the Dismissal.

THE MIDNIGHT SERVICE

THE CANON OF THE TRINITY

Chanted when there is no Vigil.

Before the Troparia, we say, O All-holy Trinity, our God, have mercy on us.

Third Tone

ODE ONE

He that of old

O INCOMPREHENSIBLE, only sovereign Lordship, and single, threefold Thearchy, do Thou now deem me worthy of Thy triply shining brilliance, that I may praise Thee Who art unceasingly hymned with thrice-holy songs by the mouths of Angels.

ALL the immaterial orders sacredly praise the single supreme Sovereignty of three Lights as the Cause of creation. Joining our voices with theirs, let us the multitudes of men also sing to Him and faithfully glorify Him with our mouths of clay.

IN a figure the Theologians fittingly call Thee Mind, and Word, and Spirit, thus signifying the passionless begetting of the Son from the unbegotten Father, as well as the Spirit's divine procession, O God, sole Sovereign of all.

Theotokion

TAKING to Thyself the nature of man, since Thou art the Friend of man by nature, O Word of God, Thou hast made the threefold and infinitely sovereign light of the one Godhead to shine out; and the immaculate Virgin who bare Thee hast Thou shown to be glorified by all.

ODE THREE
Thou Who broughtest forth all things

WHEN of old Elias commanded the water to be thrice poured out upon the cleft wood, he manifested in type the threefold character of the single sovereign lordship of God.

THE changeable nature of the earthborn praiseth Thee, the one thrice-radiant and immutable Artificer, and it crieth to Thee: O Master, deliver me from every change for the worse and save me.

SPEAKING with the same words as the prophets, the renowned apostles, and the preachers of the Faith, we faithfully glorify Thee as a Trinity equal in operations, O God of all.

Theotokion

CHRIST is come down from His exalted throne, as the Friend of man exalting man through thee, O all-immaculate Virgin; and He hath shined upon all the light of the Triune Sun.

SESSIONAL HYMN
Third Tone

O ONLY Lord, transcendent in essence; O Christ, Thou Effulgence of the Father Who is unoriginate before all time; O most Divine Spirit: have mercy on Thy servants. For we all have sinned, but we have not departed from Thee. Wherefore, we importune Thee, O Lord in Three Hypostases: since Thou hast authority, save from every adversity that which Thou hast fashioned.

Glory; both now. *Theotokion*

IN His goodness, the Transcendent in Essence, the God and Lord, was incarnate of thee, assuming our nature and remaining what He was. Wherefore, honouring Him as God and man, O all-pure, we proclaim thee who knewest not wedlock to be the Theotokos, as we glorify the exceeding great wonder of thy seedless conception.

ODE FOUR
Thou hast shown a mighty love

A TWOFOLD stem hath sprouted from the Father as root, even the Son and the upright Spirit, the consubstantial and divinely planted shoots and co-beginningless blossoms, so that there are three Lights of the Godhead. (*Twice*)

THRONGS of noetic beings ceaselessly praise Thee, the incomprehensible God. With them we glorify Thee, saying: O Trinity, Who transcendest existence, save Thy servants, since Thou art the Friend of man.

Theotokion

THOU hast drawn us to Thy love, O greatly merciful Word of God, Who for us wast incarnate without suffering change, and hast initiated us into the mystery of the one Godhead of Three Lights. Wherefore, we glorify Thee.

ODE FIVE
When Esaias beheld God

WHEN Esaias beheld in figure God, the one sovereign Dominion, glorified in three Persons by the immaculate voices of the Seraphim, he was straightway sent to preach the thrice-radiant Essence and the Unity of Three Suns. (*Twice*)

O UNITY of three Suns, Who once broughtest into being out of nothing the nature of all things invisible and visible, Who deliverest from all temptations them that faithfully praise Thee as one God, deem us worthy of Thy glory.

Theotokion

WE hymn thee and call thee blessed with longing, O Virgin, who art a pure and light-bearing bridechamber of God. For from thee Christ was born in two essences and wills, even He that is one of the Trinity and the Lord of Glory.

ODE SIX
The nethermost abyss of sins

WHILE Abraham was living as a stranger, he was counted worthy to receive in a type the one super-essential Lord of three hypostases in the form of men. (*Twice*)

DIRECT Thy servants' hearts to the unapproachable light, O Lord of threefold splendour, and bestow on our souls the illumination of Thy glory, that we may contemplate Thine ineffable beauty.

Theotokion

OPEN unto me the gates of the light of Him that was conceived of thy womb, O immaculate Virgin, that I may behold the thrice-radiant effulgence of the Godhead and may glorify thee, O Lady who art filled with light.

SESSIONAL HYMN
Third Tone

We praise the three-sun dominion of the consubstantial Divine nature, and with thrice-holy voices let us cry out: Holy art Thou, O Father Who art beginningless from before all time; Holy art Thou, O Son Who art co-beginningless; Holy art Thou, O Spirit: our God, one and undivided, the Creator of all and Friend of man.

Glory; both now. *Theotokion*

O wonder exceedingly great! How the Uncontainable was contained in thy womb and was made flesh and appeared as man, while suffering no commingling or division of the divine and unchanging Godhead, O all-pure Maiden. Wherefore, we ever proclaim and glorify thee faithfully as the Theotokos.

ODE SEVEN
As of old Thou didst refresh

Through Thy light-engendering illuminations, O Master, show me to be a temple of Thy triply shining Divinity, altogether luminous and superior to the terrible darkening of sins and passions, O God of our Fathers.

We proclaim one nature of the Divinity in the distinct properties of the three hypostases of Father and Son and Spirit, and we cry: Blessed art Thou, the God of our Fathers.

In ancient times the God in three hypostases appeared to Abraham at the oak of Mambre, in His mercy giving him Isaac as a reward in return for his hospitality. Him do we also now glorify as the God of our Fathers.

Theotokion

As befit His goodness, the Almighty appeared on earth, having become man from thine immaculate virgin womb; and He hath deified us, O blessed, all-pure, all-immaculate Theotokos.

ODE EIGHT
Standing together in the unbearable flame

The Word and the Spirit, co-beginninglessly coming forth from the beginningless Father as from a root, as shoots of the superessential Thearchy, showed forth the single glory and power of the Trinity, Whom all we the faithful praise unto the ages. (*Twice*)

Thou settest in order the heavenly arrays by Thy fiery beacon-lights, that with divine and thrice-holy hymns they may ceaselessly sing of Thy dominion of three lights and equal power, O Father, O Word of like form with Him, and Thou, O Spirit. Wherefore, we praise Thee unto the ages.

Theotokion

O theotokos, the oracles of the Prophets, beholding thine Offspring from afar, extolled Him, since He was born without seed and transcending nature, O Lady. With one voice we also praise Him as the Lord and supremely exalt Him unto all the ages.

ODE NINE
A new wonder

The Godlike orders of incorporeals yearn to ascend on high with their wings to see clearly the thrice-radiant glory, yet they stand in exceeding awe of the unapproachable Light and ceaselessly cry out in song. Joining our voices to theirs, we glorify Thee, O Trinity in unity. (*Twice*)

Having received from Thee a soul endowed with reason and understanding, we upon earth hymn Thee with boundless yearning and with all our hearts, O Master, the God of all, Thou truly single nature Who art threefold in Persons. Wherefore, O Compassionate One, have compassion on us, since Thou art plenteous in mercy.

Theotokion

By the intercessions of the only Theotokos, whom we rightly magnify, since she is supremely glorious, show me forth as a light-like temple of Thy triply-shining Thearchy which alone hath dominion, and a beholder with my mind's eye of Thine inexpressible glory, that I might serve with undefiled worship, Thee the Creator of all.

Then the Triadica and the rest, and the Dismissal.

MATINS

After the First Reading from the Psalter, the following Sessional Hymns:

Third Tone

Christ is risen from the dead as the first-fruits of them that slept. The first-born of creation, and the Creator of all things that have come into being, hath renewed in Himself the corrupted nature of

our race; no longer, O Death, art thou lord; for the Master of all hath destroyed thy dominion.

Glory.

HAVING tasted of death in the flesh, O Lord, Thou hast banished the bitterness of death by Thy rising; and Thou hast strengthened man against it by revoking the defeat of the ancient curse. O Defender of our life, Lord, glory be to Thee.

Both now. *Theotokion. The Original Melody*

AWED by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise * can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore, as commanded, I cry to thee: * Rejoice, O Full of Grace.

After the Second Reading from the Psalter, the following Sessional Hymns:

Third Tone. Same Melody

HAVING accepted all that is by nature man's, * having made Thine all things that are man's attributes, * Thou, my Creator, wast nailed to the Cross of Thine own good pleasure, * choosing so to suffer death * as a man, so that Thou, as God, * mightest rescue all mankind * from the power and grasp of death. * We therefore cry to Thee as Life-giver: * O Christ, glory be to Thy compassion.

Glory. *Same Melody*

WE praise as works of God the inexpressible, * incomprehensible, and inexplicable * myst'ry, O Lord, of Thy dread Crucifixion and Resurrection. * On this day is death despoiled; * stripped is Hades of all his goods; * Adam's race hath now put on * incorruption as fair array. * We faithful therefore cry with thanksgiving: * O Christ, glory to Thy Resurrection.

Both now. *Theotokion. Same Melody*

THE Heavens all rejoiced with great exceeding love, * and earthly things below trembled with fear and awe, * when that most pure and holy voice addressed thee, O Theotokos. * For thereby one festival * shone with splendour upon them both, * even that the first-formed man * was redeemed from the bonds of death. * For this, we cry to thee with the Angel: * Rejoice, O all-pure and Virgin Mother.

After Psalm 118, the Evlogitaria, then the Hypakoë:

HYPAKOË

Third Tone

CAUSING astonishment by his appearance and refreshment by his speech, the radiant Angel said unto the myrrh-bearers: Why seek ye the Living One in the tomb? Risen is He that hath emptied the tombs. Know Him as the immutable Changer of corruption; say unto God: How awesome are Thy works! For Thou hast saved the race of man.

THE HYMNS OF ASCENT
IN THE TONE OF THE WEEK

First Antiphon

THE captivity of Sion hast Thou brought forth out of Babylon. Draw me also from the passions unto life, O Word.

IN the south, they that sow with godly tears shall reap sheaves of wheat in the joy of life everlasting.

Glory; both now.

BY the Holy Spirit, there is every good gift. For He doth shine forth together with the Father and the Son; in Him all things live and move.

Second Antiphon

EXCEPT the Lord build the house of virtues, in vain do we labour; and so long as He protecteth the soul, no one shall take our city.

MADE by the Spirit to be sons, the reward of the fruit of the womb, the Saints are ever with Thee, O Christ, as with the Father.

Glory; both now.

IN the Holy Spirit, all sanctity and wisdom are discerned; for He giveth being to all creation. Let us worship Him, for He is God, with the Father and the Word.

Third Antiphon

THEY that fear the Lord are blessed; they walk in the paths of the commandments, and they shall eat of every life-giving fruit.

REJOICE, O chief shepherd, as thou beholdest round about thy table thy children's children, bearing branches of good works.

Glory; both now.

IN the Holy Spirit is all the wealth of glory; from Him there is grace and life to all creation. For He is praised with the Father and the Word.

Prokeimenon

Say among the nations that the Lord is King, for He hath established the world which shall not be shaken.

Verse: O sing unto the Lord a new song, sing unto the Lord, all the earth.

Then Let every breath, *and the reading of the Fifth Matinal Gospel,* At that time, Peter arose and ran . . . (*Luke 24:12–35*). *Then* Let us who have beheld the Resurrection of Christ, *the Fiftieth Psalm, and the rest.*

We say the Canon of Pascha, with its Heirmos, and of the Theotokos, to make eight in each Ode, and of the Paralytic, to make six in each Ode. Before the Troparia, we say, Glory to Thy holy Resurrection, O Lord *for the Canon of Pascha;* Most Holy Mother of God, save us *for that of the Theotokos; and* Glory to Thee, our God, glory to Thee *for that of the Paralytic, except for the third to last Troparion of each Ode, before which we say,* O Archangel of Christ, intercede in our behalf.

THE CANON OF PASCHA

First Tone

ODE ONE

Heirmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

THE CANON OF THE THEOTOKOS

Same Tone and Heirmos

Thou didst break the iron bars of the fixed bound'ry of death, * bearing Life everlasting, * within thy womb, even Christ God, * Who is risen up this day from out of the grave, * enlightening all the world, * O all-blameless Virgin Bride of God.

Seeing now the Resurrection of thy Son and thy God, * rejoice with the wise Apostles, * O purest Virgin graced of God, * and receive thou first of all the Greeting: Rejoice, * since thou art the cause of joy * for all, O blameless Mother of God.

THE CANON OF THE PARALYTIC

A Composition of Joseph of Thessalonica

Third Tone

Heirmos

Wondrous art Thou, O God, Who workest wonders gloriously, Who madest dry land of the abyss, didst cover the chariots, and didst preserve a people singing to Thee as our Redeemer and God.

Troparia

Working signs and doing wonders, O only King, Thou didst willingly endure the Cross, since Thou art compassionate; and having by death put death to death, Thou didst quicken us.

Let us faithfully dance for joy today, O ye peoples, on the arising of Christ. Hades was despoiled, and the captives that he held, he speedily gave back, as they praised the mighty deeds of God.

O Christ, Who with divine power didst once strengthen the paralytic by Thy word, and didst command him that was infirm for many years to take up his bed: heal my soul, which is terribly diseased.

Once an Angel came down to the Sheep's Pool and healed one man every year; but now in divine Baptism Christ cleanseth infinite multitudes.

O leader of Angels and Supreme Commander of the Ministers on high, do thou shelter and guard from all manner of temptations them that have assembled in thine august temple, praising God.

Glory.

With the bodiless hosts, let us unceasingly praise the beginningless God in three Persons and one Nature, even the Father, Word, and Spirit, Who hath a Kingdom and indivisible dominion.

Both now. *Theotokion*

O pure Virgin, save from dangers, barbarian conquest, civil war and the sword, and every other threat, this thy flock, which at all times honoureth thee faithfully.

Katavasia: It is the day of Resurrection . . .

ODE THREE

Of Pascha. Heirmos

Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

Yesterday I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Of the Theotokos. Same Heirmos

Today I return to the life that is unmingled with any impurity, by the goodness of Him that was born of thee, O most pure, and hath made the light to shine like lightning unto the utmost parts of the earth.

As thou beholdest God, Whom thou didst conceive in the flesh, risen from the dead even as He said, dance for joy, O pure and immaculate Virgin, and glorify Him as God.

Of the Paralytic. Heirmos

O barren soul and unfruitful, acquire noble fruit, that, abounding in fair children, thou mightest cry: My heart is established; there is none holy and there is none righteous save Thee, O Lord.

Troparia

When the sun in time past beheld Thee hanging upon the Tree, O Word, the light withdrew and all the earth was troubled; the dead arose when Thou becamest one of the dead, O Almighty.

When Thou wentest with Thy soul into the belly of the earth, Hades hastily gave back the souls it had possessed, as they cried unto Thy dominion a song of thanksgiving, O only Lord.

Do Thou, O transcendently Good, heal my soul, which hath been grievously infirm for many years, even as Thou madest whole the paralytic before, that I may walk in Thy paths, which Thou hast shown to them that long for Thee.

With the orders on high, O Archangel of God, make entreaty for us who praise thee with faith, preserving and protecting us who fall into the passions of life.

Glory.

Let us cry: Glory to the Father, to the Son, and to the Spirit, for by nature God is one, Whom all the powers of the Heavens glorify in fear, crying: Holy, Holy, Holy.

Both now. *Theotokion*

Seedless was thy conception, and past understanding was thy giving of birth, O immaculate Virgin Mother; a deed inspiring terror, a wonder exceeding great, honoured of Angels and glorified of mortals, O Lady and Maiden.

Katavasia: Come, let us drink a new drink . . .

SESSIONAL HYMN

Third Tone. Awed by the beauty

A word alone restored the Paralytic's strength, * since it was uttered as the universal word * of Him Who for our sakes appeared on earth in His great compassion. * Wherefore, he took up his bed * and he went forth while bearing it; * and although the scribes beheld * what was wrought, they could not endure, * since they were firmly held by the evil * of envy, which seized their souls with palsy.

Glory; both now. *Theotokion. The Original Melody*

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise * can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore, as commanded, I cry to thee: * Rejoice, O Full of Grace.

ODE FOUR

Of Pascha. Heirmos

Let the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

Christ revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

Christ, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

DAVID, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfilment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Of the Theotokos. Same Heirmos

HE that fashioned Adam thy forefather, O pure one, is fashioned from thee, and today by His own death He hath destroyed death, which came by Adam, and hath made all men bright with the divine lightnings of the Resurrection.

SEEING Christ, Whom thou didst conceive, shining from the dead with exceeding beauty for the salvation of all, do thou glorify Him today with the Apostles while rejoicing, O pure one, who art beautiful, and unblameable, and fair among women.

Of the Paralytic. Heirmos

ABBACUM foresaw the overshadowed mountain, even thine immaculate womb, O pure Lady. Wherefore he cried: God shall come out of Thaeman, and the Holy One from a mountain densely overshadowed.

Troparia

CONSUMED with envy, the people of the Hebrews crucified Thee on the Tree, O Lord; and Thou, having annulled the condemnation of death, as being mighty, didst arise, raising up the world together with Thyself.

WHY seek ye with myrrh the inexhaustible Myrrh, O ye women? He is risen, said he that sat in white apparel to the Myrrh-bearers, and He hath filled the whole world with spiritual fragrance.

BEARING the likeness of a servant, Thou in the excess of Thy compassion wast present, walking amidst us, and Thou madest whole him that wast bedridden for many years, O Word, when Thou badest him take up his bed.

AN Angel of the Lord at a certain season came down and troubled the water in the Sheep's Pool, making whole one person only. But Christ saveth endless multitudes by divine Baptism.

O LEADER of the Angels and guide of the erring, O Supreme Commander of the Lord, come amidst us at this hour, and bear the prayers of all unto the only Creator and Master.

Glory.

UNITED in nature, divided in Persons, is the Holy Trinity; even the superessential Father, the co-eternal Son, and the Holy and Only All-powerful Spirit.

Both now. *Theotokion*

HOW is it that thou sucklest a babe, O pure Virgin? How hast thou borne an infant more ancient than Adam? How carriest thou in thine arms as a Son, Him Who is upon the shoulders of the Cherubim? It is as He understandeth, as He knoweth, Who gave all things their being.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things . . .

ODE FIVE

Of Pascha. Heirmos

LET us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

WHEN those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

BEARING lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Theotokos. Same Heirmos

THE company of the pious is enlightened by the divine and life-bringing beams of thy Son's Resurrection, O immaculate Mother of God, and it is filled with joy.

THOU didst not open the gates of the Virgin when Thou wast incarnate; Thou didst not loose the seals of the sepulchre, O King of creation. Wherefore, when she saw Thee arisen, she rejoiced.

Of the Paralytic. Heirmos

WITH Thy light that hath no evening, O Christ, illuminate my lowly soul and guide it to the fear of Thee, for Thy commandments are light.

Troparia

THOU wast lifted upon the Tree of the Cross and didst raise the whole world together with Thy-

self; and becoming one of the dead, O God, Thou dost raise up the dead from ages past.

CHRIST is risen, as He said, emptying all the domains of Hades, and He is seen of the Apostles, making them partakers of joy everlasting.

THE Angel appeared to the women bright as lightning, clad in white and saying: Weep not; our Life is risen and hath quickened the dead in the graves.

EVEN as Thou didst raise up the paralytic, O Christ, heal my soul which is palsied by transgressions, and prosper me to walk in Thine upright paths.

O MICHAEL, Chieftain of Angels, save the people today assembled in thy temple, who proclaim the mighty deeds of God.

Glory.

THE threefold Unity of equal honour is divided in hypostases by faith, but united in nature: even the Father, the Son, and the Divine Spirit.

Both now. *Theotokion*

THY seedless childbearing, O pure Virgin, and thine incomprehensible giving of birth do we praise, calling thee blessed as the Mother of the Maker and Master of all.

Katavasia: Let us arise in the deep dawn . . .

ODE SIX

Of Pascha. Heirmos

THOU didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

HAVING kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O MY Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Theotokos. Same Heirmos

HE that was anciently held by death and corruption is led up unto the incorruptible and everlasting life by Him that was incarnate of thine immaculate womb, O Virgin Theotokos.

HE that descended and dwelt and was incarnate in thy womb past understanding, descended into the deepest parts of the earth, and raised up Adam with Himself when He arose from the grave.

Of the Paralytic. Heirmos

A DEEP of passions and a tempest of contrary winds is risen up against me; but make haste, O Saviour, and save me, and rescue me from corruption, as Thou didst save the Prophet from the beast.

Troparia

THOU wast willingly lifted up upon the Tree, Thou wast laid as a dead man in the sepulchre, O Christ, and quickening all the dead in Hades together, Thou didst raise up them by divine power.

WHEN Hades met Thee below, O Compassionate Saviour, he was embittered, swiftly giving up the prisoners, who with voices never silent praise Thy dread Resurrection.

WHEN the divine disciples looked on the Life of all risen from the grave, even Christ, they worshipped Him with much longing, and upright judgment, and gladness of soul.

WHEN he that aforetime lay very many years in a bed of pain was made whole by Thy command, O Christ, he glorified and praised Thy compassion, O Giver of Life.

O MICHAEL, Chieftain of Angels, as thou standest before the Master's throne, be present in our midst, guiding toward the paths of life those who possess thee as a fervent protector.

Glory.

TOGETHER with the terrible armies on high, I reverence Thee as a Trinity in Persons; I proclaim Thee to be a Unity in essence, O beginningless Father, Son, and upright Spirit, God of all.

Both now. *Theotokion*

HE that beareth all things by His divine command, O Virgin Theotokos, is held in thine arms, plucking us all out of the hand of the bondage of the evil one, since He is compassionate.

Katavasia: Thou didst descend . . .

KONTAKION

Third Tone. On this day the Virgin

As of old Thou didst raise up * the paralytic, O Lord God, * by Thy Godlike care and might, * raise up my soul which is palsied * by diverse sins and transgressions * and by unseemly * deeds and acts, that, being saved, I may also cry out: * O Compassionate Redeemer, * O Christ God, glory * to Thy dominion and might.

OIKOS

O THOU Who holdest the uttermost parts of the earth in the palm of Thy hand, O Jesus our God, Who with the Father art without beginning, and with the Holy Spirit hast sovereignty over all: Thou hast appeared in the flesh, healing diseases, driving away sufferings, and giving sight to the blind. And, by a divine word, Thou didst raise up the paralytic, commanding him to walk at once and to take up upon his shoulders his bed, which had carried him. Wherefore, together with him we all praise Thee and cry: O Compassionate Christ, glory to Thy dominion and might.

The Synaxarion of the Menaion, then the following:

✠ On this day, the fourth Sunday of Pascha, we commemorate the paralytic and, as is right, we celebrate the miracle wrought for him.

Verses

The word of Christ was strength for the paralytic,
So that this word alone was the man's full healing.

In Thine infinite mercy, O Christ our God, have mercy on us. Amen.

ODE SEVEN

Of Pascha. Heirmos

THE only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

THE godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

WE celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

TRULY sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Theotokos. Same Heirmos

THY Son, O all-blameless Lady, having put death to death, hath today given everlasting life to all mortals unto ages of ages, even He that alone is blessed, the supremely glorious God of our Fathers.

HE that ruleth as King of all creation, becoming man, dwelt in thy womb, O graced of God. And after enduring the Cross and death, He arose in divine magnificence, and raised us up with Himself, since He is omnipotent.

Of the Paralytic. Heirmos

O THOU that didst bedew the flame of the furnace and didst preserve the Children unburnt: Blessed art Thou, O Lord, the God of our Fathers.

Troparia

WHEN the sun saw Thee stretched out upon the Tree, he withdrew his light, not having the strength to shine upon the world as Thou, O King of all, didst willingly set, for the illumination of all nations.

THOU didst arise, emptying the sepulchres and despoiling Hades with almighty power. Wherefore, we praise Thine august and divine Arising, O Christ.

WHY seek ye the Living as a dead man? He is risen, He is not in the grave: thus did the divine Angel of lightning form once cry unto the Myrrh-bearers.

WHEN Thou, by Thy word, hadst made whole the paralytic who was bedridden for many years, Thou didst cry: Take up thy bed and walk, praising God's mighty deeds.

O MICHAEL, the Lord's Supreme Commander, by thy mediation guide and shelter from all manner of evil them that have faithfully assembled unto the praise of God in thy divine temple.

Glory.

O TRINITY, save from all manner of perils us who in faith praise Thee as the God of all and

Sovereign Master, and make us partakers of Thy good things.

Both now. *Theotokion*

AFTER ineffably bearing Him Who without change was begotten of the beginningless Father before all ages, thou remainest a virgin; for this cause, O all-pure, we call thee blessed.

Katavasia: The only blest . . .

ODE EIGHT

Of Pascha. Heirmos

THIS chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

COME, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

CAST thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, thy children have assembled unto thee from the West, the North, the Sea, and the East, in thee blessing Christ unto the ages.

O FATHER Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Theotokos. Same Heirmos

THROUGH thee came the Creator into the world, O Virgin Theotokos, and having burst the belly of Hades, He gave the Resurrection unto us mortals. Wherefore, we bless Him unto the ages.

WHEN thy Son destroyed all the might of death, O Virgin, as the mighty God He exalted and deified us with Himself by His Resurrection. Wherefore, we sing His praise unto the ages.

Of the Paralytic. Heirmos

THE God Who is unceasingly glorified of Angels in the highest, O ye heavens of heavens, O earth and mountains and hills, the deep and every race of man, bless in hymns as Creator and Redeemer.

Troparia

THE veil was rent when Thou wast crucified, O our Saviour, and death gave back the dead which it had swallowed up; and Hades was stripped bare when he saw Thee come into the nethermost parts of the earth.

O DEATH, where is thy sting? O Hades, where is thy victory? Thou wast put to death and destroyed by the risen King. No longer dost thou reign; for He that is mighty hath taken away them thou hadst as prisoners.

RUN quickly and announce the Resurrection unto the Apostles, said the young man who appeared to the Myrrh-bearers. The Master is risen, and the dead from ages past are marvellously risen together with Him.

THE paralytic that had lain bedridden for many years cried: Have mercy, O Redeemer, on me who am constrained by helplessness. And He commandeth him speedily to take up his bed and walk upright.

AS the Leader of the Immaterial Hosts, O Supreme Commander, with them ask that we be granted deliverance from offences, correction of life, and the enjoyment of everlasting good things yonder.

We bless Father, Son, and Holy Spirit, the Lord.

WITH one accord let us praise the uncreated indivisible Essence, the Godhead of three hypostases, the beginningless God the Father, the Son, and Holy Spirit, while crying the awesome melody of the Seraphim.

Both now. *Theotokion*

ESAIAS anciently beheld thee as a book, O Ever-virgin, wherein, by the finger of the Father, the timeless Word was inscribed, saving from all irrationality us who praise thee with sacred words.

Katavasia: This holy and chosen day . . .

ODE NINE

More honourable *is not chanted.*

Of Pascha. Heirmos

SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

O THY divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O GREAT and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.

Of the Theotokos. Same Heirmos

WITH one voice, O Virgin, we the faithful call thee blest. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there hath shone on us today the light of thy Son's Resurrection from the dead.

BE glad, be joyous, thou divine portal of the light; for Jesus, Who hath set in the tomb, hath dawned forth, shining more radiantly than the sun, and hath illumined all the faithful, O Lady, most graced of God.

Of the Paralytic. Heirmos

ON Mount Sinai, Moses beheld thee in the bush, who unburnt didst receive in thy womb the fire of the Godhead; Daniel beheld thee as an unhewn mountain; Esaias cried of thee as the rod that budded from the root of David.

Troparia

WHEN Thou wast lifted up upon the Tree, O Jesus, Thou didst lift us up together with Thyself. And when Thou wast willingly laid in the tomb, Thou didst raise from the tombs all the dead, who praised Thine incomprehensible sovereignty and Thine invincible power.

THOU didst dawn from the grave exceedingly fair in beauty, as a bridegroom from a bridechamber, O Word exceeding fair; and Thou brakest up the gloom of Hades, and leddest forth the captives, who cried with one accord: Glory be to Thy glory, glory be to Thine Arising, O Jesus our God.

BRINGING tears and sighs together with the myrrh, the women came with haste unto Thine all-holy sepulchre. And through faith they were instructed of the glorious Arising of Christ, which we celebrate, rejoicing with exceeding gladness of soul.

STRENGTH of body followed Thy command, O Christ, and the sometime paralytic was seen walking with haste and bearing the bed whereon he had lain many years, as he praised Thy great power.

ASK for our enlightenment, O very great Marshal, who ever standest in the presence of the great Light, and make peaceful our life, which is ever troubled by the effrontery of the serpent and the reverses of life, O admirable Michael.

Glory.

WITH all reverence I glorify Thee, O Light and Lights, O Life and Lives, O Father, Word, and Holy Spirit, tri-hypostatic Unity, indivisible Dominion, Divinity without confusion; and with the Hosts on high, I cry out: Holy, Holy, Holy.

Both now. *Theotokion*

CHRIST, the great Sun, issued from thy light-bearing womb, O immaculate Virgin, and with bright rays He enlightened the world, and took away the darkness of the transgression. Wherefore, we sing thy praise as the cause of all good things, O Bride of God.

Katavasia: Shine, shine . . .

Then Holy is the Lord our God. (*Thrice*)

EXAPOSTILARION OF PASCHA

Second Tone

WHEN Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Another, of the Paralytic. Same Tone. Hearken, ye women

THE sovereign man-befriending Lord, * He that is all-compassionate, * drew nigh and stood at the Sheep's Pool * that He might heal men's diseases; * and there He found a man that lay * abed, enfeebled many years, * to whom the Saviour cried aloud: * Take up thy bed now, and go forth; * walk in the upright and straight paths.

For the Praises we allow for eight verses and chant the following Stichera of the Resurrection:

Third Tone

COME, all ye nations, learn the power of this awesome mystery; for Christ our Saviour, the Word Who was in the beginning, was crucified for us, and was buried of His own will, and arose from the dead, that He might save all things. Let us worship Him.

THY guards have proclaimed all Thy wondrous deeds, O Lord, but the council of futility filled their hands with gifts, thinking to hide Thy Resur-

rection, which the world doth glorify. Have mercy on us.

ALL things are filled with gladness, having received the proof of the Resurrection. For Mary Magdalene came unto the tomb; she found an Angel in resplendent apparel sitting upon the stone and saying: Why seek ye the Living among the dead? He is not here, but He is risen, even as He said; and He goeth on before you into Galilee.

IN Thy light, O Master, shall we see light, O Friend of man; for Thou didst arise from the dead, granting salvation to the race of man, that all creation might glorify Thee, the only sinless One. Have mercy on us.

Anatolian Stichera

THE myrrh-bearing women offered their tears as a hymn at dawn, O Lord; for, as they held sweet-smelling spices, Thy tomb did they reach, being in haste to anoint Thine immaculate Body. An Angel sitting upon the stone proclaimed the good tidings to them: Why seek ye the Living among the dead? For having trampled on death, He is risen as God, granting unto all great mercy.

A RESPLENDENT Angel at Thy life-creating tomb said unto the myrrh-bearers: The Redeemer hath emptied the graves; He hath plundered Hades, and is risen on the third day, since He alone is God and omnipotent.

AT the tomb, Mary Magdalene sought Thee, as she came on the first day of the week. Not finding Thee, she wailed with weeping, crying out: Woe is me, O my Saviour! How wast Thou stolen, O King of all? But a pair of life-bearing Angels cried out from within the tomb: Why weepest thou, O woman? I weep, said she, for they have taken my Lord from the grave, and I know not where they have laid Him; but as she turned herself about and saw Thee, she cried out straightway: O my Lord and my God, glory be to Thee.

THE Jews enclosed Life within the grave, but with his words the thief opened the Paradise of delight when he cried out and said: He that was crucified with me and for me hung together with me upon the Tree, and He appeared to me seated upon His throne together with the Father. For He is Christ our God, Who hath great mercy.

Glory. *Plagal of Fourth Tone*

O LORD, not the pool, but Thy word healed and renewed the paralytic; nor was he hindered by his sickness of many years; for the power of Thy voice proved to be more effectual. And he cast off the weight that was grievous to bear, and carried the burden of his bed as a testimony to the multitude of Thy compassions. Glory be to Thee.

Both now. *Theotokion*

MOST blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology, and the remainder of Matins.

In the First Hour, the following Matinal Doxasticon:

Third Tone

WHEN Mary Magdalene proclaimed the Saviour's Resurrection and His appearance to her, the disciples were upbraided for their hardness of heart, because they disbelieved; but after they were armed with signs and wonders, they were sent forth to preach. And whereas Thou, O Lord, didst ascend to Thy Father, the Author of Light, they preached the word everywhere, confirming it with miracles. Wherefore, we who have been enlightened by them glorify Thy Resurrection from the dead, O man-befriending Lord.

THE LITURGY

The Typica, and for the Beatitudes, the following four hymns in the Tone of the Week, then four hymns from the sixth Ode of the Canon of the Paralytic.

Third Tone

THOU didst banish Adam, our forefather, from Paradise, when he set at nought Thy commandment, O Christ; but Thou didst make the thief, who confessed Thee upon the Cross, to dwell therein, O Compassionate One, as he cried: Remember me, O Saviour, in Thy Kingdom.

HAVING risen from the dead, Thou didst raise us also from the passions by Thy Resurrection, O Lord; and Thou didst destroy all the might of death, O Saviour; for this cause we cry out in faith: Remember us also in Thy Kingdom.

BY Thy three-day burial, as God Thou didst quicken and raise up with Thyself them that were dead in Hades; and since Thou art good, Thou didst cause incorruption to flow forth for us all, who with faith do ever cry out: Remember us also in Thy Kingdom.

WHEN we sinned, Thou didst condemn us with the curse of death, O our Life-giver and Lord. And having suffered in Thy body, though Thou wast without sin, O Master, Thou didst quicken all mortals, who cry out: Remember us also in Thy Kingdom.

The Prokeimenon of the Epistle. Third Tone

O chant unto our God, chant ye; chant unto our King, chant ye.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The Acts of the Apostles (9:32–42)

In those days, as Peter passed throughout all quarters . . .

Alleluia. Third Tone

In Thee, O Lord, have I hoped, let me not be put to shame in the age to come.

Verse: Be Thou unto me a God to defend me and a house of refuge to save me.

The Holy Gospel according to Saint John (5:1–15)

At that time, Jesus went up to Jerusalem . . .

Instead of It is truly meet, *we chant the Megalynarion* The Angel cried *and the first Troparion of the ninth Ode of the Canon of the Theotokos,* With one voice, O Virgin.

The Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

NOTE

It should be noted that the Service of the Paralytic is chanted three days: Sunday, Monday, and Tuesday.

SUNDAY OF THE PARALYTIC

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Plagal of Fourth Tone. O strange wonder

O STRANGE wonder! Of His own free will, * the Lord and Maker of all * weareth flesh and hath been made poor * with our nature's poverty * for His tender compassion's sake. * And while abiding with men, He also showed * the Hebrews wonders and multitudes of signs. * He, therefore, when He came * to Bethesda, made the paralytic whole, * when He cried aloud to him: Take up thy bed and walk.

MERCIFUL Saviour, my God and Lord, * since Thou hadst willed to raise up * fallen mortals, Thou as a man * on the earth didst go about, * healing all from their maladies * in Thine exceeding compassion toward us men. * Thus at the Sheep's Pool, while standing in the porch, * Thou, with Thy word, didst heal * him that once was palsied in infirmity, * lying helpless in his bed for eight and thirty years.

PINING with envy, the Hebrews made * of Thy beneficent works * an occasion for frenzied rage * and a handle for their spite, * O our Lord, Who art more than good. * While they themselves every day transgressed the Law, * they sought to slay Thee, Who art the Life of all, * for on the Sabbath day, * Thou didst show forth as a man completely whole * him that once had been a paralytic void of strength.

And three from the Menaion.

Glory; both now. *Plagal of First Tone*

AT the Sheep's Pool, a man lay in sickness; and when he saw Thee, O Lord, he cried: I have no man, that, when the water is troubled, he might put me therein. But when I go, another anticipateth me and receiveth the healing, and I lie yet in mine infirmity. And straightway, taking compassion on him, the Saviour saith unto him: For thee I became man, for thee I am clothed in flesh, and sayest thou: I have no man? Take up thy bed and walk. All things are

possible for Thee, all things obey Thee, all things are subject to Thee. Remember us all and have mercy on us, O Holy One, since Thou art the Friend of man.

For the Aposticha, the following Stichera of the Octoëchos:

Third Tone. Of the Resurrection

By Thy Cross, O Christ our Saviour, the dominion of death hath been destroyed, and the deception of the devil hath been abolished; and the race of man, having been saved by faith, doth daily offer praise to Thee.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction

An evening hymn do we offer unto Thee, O Christ, with incense and spiritual songs. O Saviour, have mercy on our souls.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon. The Original Melody

The power of Thy Cross, O Lord, in truth is very great: * for it was fixed in one place, * yet doth avail throughout the world; * and of fisherman, it made divine Apostles, * and of the nations, Martyrs, * that they might ever intercede for our salvation.

Glory; both now. *First Tone*

O compassionate Christ, Who with Thine immaculate hand didst fashion man, Thou camest to heal the sick. By Thy word, Thou didst raise up the paralytic at the Sheep's Pool. Thou didst cure the ailment of the woman with an issue of blood. Thou hadst mercy upon the tormented daughter of the Canaanitish woman, and the request of the centurion, Thou didst not disdain. For this cause we cry unto Thee: O Almighty Lord, glory be to Thee.

The Dismissal Hymn: Let the Heavens rejoice . . .
Theotokion: We praise thee, the Mediatress . . .

And the remainder of Vespers, and the Dismissal.

MONDAY OF THE FOURTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Third Tone. Of the Resurrection

Christ is risen from the dead as the first-fruits of them that slept. The first-born of creation, and the Creator of all things that have come into being, hath renewed in Himself the corrupted nature of our race; no longer, O Death, art thou lord; for the Master of all hath destroyed thy dominion.

A Hymn of Compunction

While thou dost sojourn upon the earth, repent, O my soul; dust in the grave singeth no praise, nor is it redeemed from offences. Cry unto Christ God: O Knower of hearts, I have sinned; before Thou condemn me, have mercy on me.

Martyricon

The stout-heartedness of your endurance vanquished the devices of the enemy, the author of evil, O blessed prizewinners; for this cause, ye were deemed worthy of eternal blessedness. But intercede ye with the Lord, that He save the flock of the Christ-loving people, O ye witnesses to the truth.

Theotokion. The Original Melody

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise * can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore, as commanded, I cry to thee: * Rejoice, O Full of Grace.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Third Tone. Awed by the beauty

They whom their envy bound with full paralysis * grew faint in body with weakness in all their limbs, * as on the Sabbath they saw Jesus strengthen the paralytic. * Healing on the Sabbath day * is not lawful, they cried aloud; * nor to break the Sabbath rest * which the Fathers have handed down.

* They knew not that Thou art the Law's Master, * the Healer of both our souls and bodies. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Sessional Hymn of the Menaion. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Third Tone. Of the Resurrection

COME, all ye nations, learn the power of this awesome mystery; for Christ our Saviour, the Word Who was in the beginning, was crucified for us, and was buried of His own will, and arose from the dead, that He might save all things. Let us worship Him. (*Twice*)

A Hymn of Compunction

MANY times, as I offer praise, I am found committing sin; for with my tongue I pronounce songs of praise, yet in my soul I think unseemly things; but do Thou correct them both through repentance, O Christ God, and save me.

Martyricon

COME, all ye peoples, let us honour the memory of the holy prizewinners; for being made a spectacle unto Angels and men, they received from Christ the crown of victory; and they intercede in behalf of our souls.

Glory; both now. *First Tone*

THE paralytic, who was like unto an unburied corpse, saw Thee and cried out: Have mercy on me, O Lord, for my bed is become my grave. Of what profit is my life? The Sheep's Pool is of no use to me, for there is no one to put me therein when the waters are troubled. But I come unto Thee, O Fountain of healings, that together with all, I also might cry: O Almighty Lord, glory be to Thee.

For the Aposticha of the Praises, the following Stichera:

Third Tone. The power of Thy Cross

BEHOLDING the great power of Thy signs and miracles, * those palsied by their envy * and mighty in their wickedness * disbelieved that Thou art Son of God, O Saviour, * the Sovereign Lord of all things, * Who with a word hadst wholly healed the paralytic.

Verse: Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth.

THE keepers of the Sabbath saw the man long paralysed * made strong upon the Sabbath, * and they themselves grew weak in soul; * as though blameless in the Law, the scribes then cried out: * To heal upon the Sabbath, * and so profane the Sabbath: this is not permitted.

Verse: For Thou hast said: Mercy shall be built up for ever. In the heavens shall Thy truth be established.

BECAUSE they that observed the Sabbath recognized Thee not, * the Sabbath's Lord and Author, * they murmured at the strengthening * of the paralytic wrought upon the Sabbath; * they therefore cried out, saying: * It is not right to take thy bed up on the Sabbath.

Glory; both now. *Plagal of First Tone*

JESUS went up to Jerusalem to the Sheep's Pool, which by the Jews is called Bethesda, having five porches. Therein lay a multitude of sick folk; for an Angel of God went down at a certain season and troubled the water, and granted healing unto those who drew nigh in faith. And the Lord, on seeing a man who had been there for many years, said unto him: Wilt thou be made whole? And the sick man replied: Sir, I have no man, when the water is troubled, to put me into the pool. I have wasted all my living on physicians and was not deemed worthy of mercy. But the Physician of both souls and bodies said unto him: Take up thy bed and walk, proclaiming My power and great mercy unto the ends of the earth.

And the remainder of Matins, and the Dismissal.

MONDAY OF THE FOURTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following two Stichera of the Feast, repeating the first one:*

First Tone

O COMPASSIONATE Christ, Who with Thine immaculate hand didst fashion man, Thou camest to heal the sick. By Thy word, Thou didst raise up the paralytic at the Sheep's Pool. Thou didst cure the ailment of the woman with an issue of blood.

Thou hadst mercy upon the tormented daughter of the Canaanitish woman, and the request of the centurion, Thou didst not disdain. For this cause we cry unto Thee: O Almighty Lord, glory be to Thee. (*Twice*)

THE paralytic, who was like unto an unburied corpse, saw Thee and cried out: Have mercy on me, O Lord, for my bed is become my grave. Of what profit is my life? The Sheep's Pool is of no use to me, for there is no one to put me therein when the waters are troubled. But I come unto Thee, O Fountain of healings, that together with all, I also might cry: O Almighty Lord, glory be to Thee.

And three from the Menaion.

Glory; both now. *Plagal of First Tone*

JESUS went up to Jerusalem to the Sheep's Pool, which by the Jews is called Bethesda, having five porches. Therein lay a multitude of sick folk; for an Angel of God went down at a certain season and troubled the water, and granted healing unto those who drew nigh in faith. And the Lord, on seeing a man who had been there for many years, said unto him: Wilt thou be made whole? And the sick man replied: Sir, I have no man, when the water is troubled, to put me into the pool. I have wasted all my living on physicians and was not deemed worthy of mercy. But the Physician of both souls and bodies said unto him: Take up thy bed and walk, proclaiming My power and great mercy unto the ends of the earth.

For the Aposticha, the following Stichera of the Octoëchos:

Third Tone. Of the Resurrection

ALL things have been enlightened by Thy Resurrection, O Lord, and Paradise is opened again. And whilst acclaiming Thee, the whole of creation doth daily offer praise to Thee.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction

SAVE me, O Lord my God, for Thou art the salvation of all. The surging sea of the passions doth disquiet me, and the burden of mine iniquities doth submerge me. Grant me a helping hand, and lead me up unto the light of compunction, since Thou alone art compassionate and the Friend of man.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon. The power of Thy Cross

THE power of Thy Martyrs, O my Christ, is very great, * who drive off evil spirits * although they lie in sepulchres; * by the Faith of God the Trinity, they vanquished * the adversary's power * when they contended for the sake of true religion.

Glory; both now. *Plagal of Fourth Tone*

IN Solomon's Porch there lay a multitude of sick folk. And at Mid-feast, Christ found there a paralytic who had been bedridden for eight and thirty years. To him He called out with a voice of authority: Wilt thou be made whole? And the infirm man replied: Sir, I have no man, when the water is troubled, to put me into the pool. And He saith unto him: Take up thy bed. Behold, thou art made whole, sin no more. By the intercessions of the Theotokos, O Lord, send down upon us Thy great mercy.

The Dismissal Hymn: Let the Heavens rejoice . . .
Theotokion: We praise thee, the Mediatress . . .

And the remainder of Vespers, and the Dismissal.

TUESDAY OF THE FOURTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Third Tone. Of the Resurrection

HAVING tasted of death in the flesh, O Lord, Thou hast banished the bitterness of death by Thy rising; and Thou hast strengthened man against it by revoking the defeat of the ancient curse. O Defender of our life, Lord, glory be to Thee.

A Hymn of Compunction

HOW long, O my soul, wilt thou persist in thine offences? How long wilt thou put off repentance? Bring to mind the judgment to come, and cry unto Christ God: I have sinned, O sinless Lord, have mercy on me.

Martyricon

By faith ye shine forth, transcendently bright luminaries, O Saints, lovers of godly piety, all-famed prizewinners. For by not cowering before the tyrants' tortures, ye cast to the earth the delusion of the idols, since ye had, as an invincible trophy, the Cross of truth.

Theotokion

O THEOTOKOS, our refuge and strength, and mighty succour of the world: By thine intercessions, shelter thy servants from every necessity, O only blessed one.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Third Tone. Awed by the beauty

They whom their envy bound with full paralysis * grew faint in body with weakness in all their limbs, * as on the Sabbath they saw Jesus strengthen the paralytic. * Healing on the Sabbath day * is not lawful, they cried aloud; * nor to break the Sabbath rest * which the Fathers have handed down. * They knew not that Thou art the Law's Master, * the Healer of both our souls and bodies. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Sessional Hymn of the Menaion. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Third Tone. Of the Resurrection

Thy guards have proclaimed all Thy wondrous deeds, O Lord, but the council of futility filled their hands with gifts, thinking to hide Thy Resurrection, which the world doth glorify. Have mercy on us. (*Twice*)

A Hymn of Compunction

Gather my scattered mind, O Lord, and purify my hardened heart. Give me repentance, even as Thou didst to Peter; and heartfelt sighing, as Thou didst to the publican; and tears, as to the harlot, that with a great voice I may cry unto Thee: O God, save me, since Thou alone art compassionate and the Friend of man.

Martyricon

The soldiers of Christ disdained the fear of kings and tyrants, and boldly and courageously confessed Him as the Lord of all, our God and King, and they intercede unceasingly in behalf of our souls.

Glory; both now. *Plagal of Fourth Tone*

O LORD, not the pool, but Thy word healed and renewed the paralytic; nor was he hindered by his sickness of many years; for the power of Thy voice proved to be more effectual. And he cast off the weight that was grievous to bear, and carried the burden of his bed as a testimony to the multitude of Thy compassions. Glory be to Thee.

For the Aposticha of the Praises, the following Stichera:

Third Tone. The power of Thy Cross

Thy word brought life-creating strength to weak and palsied limbs, * whereof the testimony * is that unhoped-for taking up * of the bed of him who long years laid upon it * and then, as so commanded, * took it and carried it, O Word, Thou Life-bestower.

Verse: Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth.

With joy, the paralytic doth fulfil exultantly * that which hath been commanded * by Thine almighty sovereign pow'r; * and he carrieth his bed, and forth he walketh * and, bearing witness, crieth: * He that hath healed me doth command me now to do this.

Verse: For Thou hast said: Mercy shall be built up for ever. In the heavens shall Thy truth be established.

Redeemer Christ, have mercy on me. Thus the man cried out * that lay abed, enfeebled, * and paralysed for many years, * weak in limbs and bound with helplessness on all sides. * But having bound his members * with strength, the Saviour bade him take his bed and bear it.

Glory; both now. *Plagal of First Tone*

At the Sheep's Pool, a man lay in sickness; and when he saw Thee, O Lord, he cried: I have no man, that, when the water is troubled, he might put me therein. But when I go, another anticipateth me and receiveth the healing, and I lie yet in mine infirmity. And straightway, taking compassion on him, the Saviour saith unto him: For thee I became man, for thee I am clothed in flesh, and sayest thou: I have no man? Take up thy bed and walk. All things are possible for Thee, all things obey Thee, all things are subject to Thee. Remember us all and have mercy on us, O Holy One, since Thou art the Friend of man.

And the remainder of Matins, and the Dismissal.

The Wednesday of Mid-Pentecost

TUESDAY OF THE FOURTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera, repeating them all:*

Fourth Tone. Lord, when Thou didst ascend

THERE is come now the middle of those days * which commence with Christ God's saving Rising and which are sealed * by Pentecost, that divine day. * Illuminated by both the feasts and joining both, * it is radiant and in truth * is now rendered majestic, * showing and manifesting the presence of * the great glory of the Ascension of our Master, Christ. (*Twice*)

SION heard and was glad when she received * the good tidings of the Resurrection of Christ our God; * as for her right faithful offspring, * they rejoiced seeing Him also washing clean away, * by the Spirit He gave to them, * all the stain of Christ's murder. * Wherefore, Sion prepareth to celebrate * the joy-bestowing Mid-festal day of both the feasts. (*Twice*)

NOW at hand is the ample pouring-forth * of the Holy Spirit on all men, as the Scripture saith; * this is proclaimed by the advent * of the mid-point of that time fixed by the sure and true * promise Christ gave His followers * after willingly dying, * being buried, and rising, and which made known * the coming manifestation of the Comforter. (*Twice*)

Glory; both now. *Plagal of Second Tone*

AS we come together on the Mid-feast between Thy Resurrection and the divine coming of Thy Holy Spirit, O Christ, we praise the mysteries of Thy wonders. Wherefore, on this day do Thou send down upon us Thy great mercy.

Then the Entrance, O Joyous Light, *the Prokeimenon of the day, and the following Readings:*

The Reading is from the Prophecy of Michaias
(Cf. 4:2–3, 5; 6:2–5, 8; 5:4)

THUS saith the Lord: The law shall go forth out of Sion, and the word of the Lord from Jerusalem. And He shall judge among many peoples, and rebuke strong nations even in a land afar off. For all the peoples will walk every one his own way, but we will walk in the Name of the Lord our God for ever. Thus saith the Lord Almighty: Hear, O ye mountains, and ye vales, the foundations of the earth; for the Lord hath a controversy with His people, and He will reason with Israel, saying: O My people, what have I done unto thee? or how have I grieved thee? Answer Me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thy face Moses and Aaron. O My people, what counsel did thine enemies take against thee? Hath it not been told thee, O man, what is good? And what doth the Lord require of thee, but to execute judgment, and to love mercy, and to ready thyself to walk with the Lord thy God? Because the Lord shall be magnified in strength, and shall shepherd His flock in peace, unto the uttermost parts of the earth.

The Reading is from the Prophecy of Esaias
(Cf. 55:1–2; 12:3–4; 55:2–3, 6–13)

THUS saith the Lord: Ye that thirst, go to the water, and all that have no money, go and buy; and eat and drink wine and fat without money or price. For thus saith the Lord Almighty: O My people, draw ye water with joy out of the well-springs of salvation. And in that day thou shalt say: Praise the Lord, call aloud upon His Name, proclaim among the nations His glory; remember that His Name is exalted. O My people, hearken to Me, and ye shall eat that which is good, and your soul shall delight in good things. Give heed with your ears, and follow My ways; hearken to Me, and your soul shall live amid good things; and I will make with you an everlasting covenant, and ye shall call upon Me. And when ye shall draw nigh to Me, let the ungodly forsake his ways and the lawless man his counsels; and let him return to

Me, and I shall have mercy on you, and I shall pardon your sins. For My counsels are not as your counsels, saith the Lord. But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind. For as rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and have given seed to the sower, and bread for food: so shall My word be, whatever shall proceed out of My mouth, it shall by no means turn back void, until all the things which I willed shall have been accomplished; and I will make My ways and My commandments to prosper. For ye shall go forth with joy, and shall be taught with gladness; for the mountains and the hills shall leap for joy, welcoming you in gladness, and all the trees of the field shall clap with their branches. And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle; and the Lord shall be for a Name, and for an everlasting sign, saith the Lord God, the Holy One of Israel.

The Reading is from the Book of Proverbs (9:1–11)

WISDOM hath builded herself a house, and hath established seven pillars. She hath killed her beasts; she hath mingled her wine; she hath also prepared her table. She hath sent forth her servants, making invitation to the feast with a loud proclamation, and saying: Whoso is foolish, let him turn aside to me; as for them that want understanding, she saith: Come, eat of my bread and drink of the wine which I have mingled for you. Forsake foolishness, and ye shall live, and go in search of understanding that ye may live, and achieve understanding in knowledge. He that reproveth evil men getteth to himself shame; and he that rebuketh an ungodly man shall himself be blamed, for rebukes unto the ungodly are as wounds to him. Reprove not evil men, lest they hate thee; rebuke a wise man, and he will love thee. Give occasion to a wise man, and he will become yet wiser; teach a just man, and he will receive more learning. The fear of the Lord is the beginning of wisdom, and the counsel of Saints is understanding. For to know the Law is the property of a good mind, for in this wise thou shalt live long, and years of life shall be added to thee.

For the Aposticha, the following Stichera:

First Tone. By John the Monk

THE mid-point of the days of Pentecost is come. Herein Christ faintly disclosed in part His divine sovereignty, when He strengthened the paralytic and by a word raised him up from his bed. And working miracles worthy of God while being in a body of clay, He gave unto men everlasting life and great mercy.

Same Tone

Verse: Remember Thy congregation, which Thou hast purchased from the beginning.

THOU, the Wisdom of God, camest to the temple at Mid-feast, teaching and reproving the disobedient Jews, the Pharisees, and Scribes, crying openly unto them: He that thirsteth, let him come unto Me and drink living water, and he shall never thirst unto eternity. He that believeth in My goodness, out of his belly shall flow rivers of life everlasting. O how great is Thy goodness and compassion, O Christ our God! Glory be to Thee.

Second Tone

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

WHEN Mid-feast was come, Jesus went up into the temple and taught the disobedient Jews, saying: He that thirsteth, let him come unto Me and drink life-giving and everlasting water, and he shall never thirst unto eternity. He that believeth in Me, rivers shall flow out of his belly, and he shall have the light of life.

Glory; both now. *Plagal of Fourth Tone*

WHEN Thou wast teaching at Mid-feast, O Saviour, the Jews said: How knoweth this man letters, having never learned? For they knew not that Thou art the Wisdom that formed the world. Glory be to Thee.

DISMISSAL HYMN

Plagal of Fourth Tone

AT Mid-feast give Thou my thirsty soul to drink of the waters of piety; for Thou, O Saviour, didst cry out to all: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

And the Dismissal.

WEDNESDAY OF MID-PENTECOST

MATINS

Fourth Tone. Be quick to anticipate

WHEN He Who perceiveth all the hidden thoughts of the heart * stood forth in the temple, He spake to the liars and cried out, speaking the truth to them: * Wherefore do ye seek to apprehend Me, the Life-giver? * At the solemn Mid-feast He cried out with much boldness: * Judge not by the appearance alone, ye that work lawlessness. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Plagal of First Tone. Let us worship the Word

On the day of the Mid-feast of holy Pentecost, * the Sovereign Master of all things stood in the temple of God, * and while talking to the Hebrews, He spake openly * and as both King and God, reproved * their tyrannic insolence and laid bare their great presumption. * But as for us, in His goodness, He doth bestow great mercy on us all. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the following Canons, the first in Fourth Tone, and the second in Plagal of Fourth Tone, to make fourteen in each Ode, including the Heirmos. Before the Troparia, we say,* Glory to Thee, our God, glory to Thee.

THE CANON IN FOURTH TONE

A Composition of Theophanes

ODE ONE

Heirmos

When Israel of old traversed the gulf of the Red Sea dry-shod, they turned back the might of Amalek in the wilderness by the hands of Moses, which formed the figure of the Cross.

Troparia

The great benefits of Thine incomprehensible divine Incarnation shine upon us, O Master, and the gifts and graces and Godlike splendours thereof overflow, giving us all good things.

At the midst of the Feast camest Thou, O Christ, openly sending forth the sparkling beams of Divinity; for Thou art the joyous Festival of the saved and the Provider of our salvation.

Thou art become wisdom, righteousness, and redemption for us from God, O Lord, conveying us from earth to the heavenly height, and granting us the Divine Spirit.

Theotokion

Thy flesh knew not corruption in the sepulchre, O Master. Rather, inasmuch as it was formed without seed, it received not corruption, for in a transcendent manner it was not subject to the order of nature.

THE CANON IN PLAGAL OF FOURTH TONE

A Composition of Andrew of Crete

Thou madest the sea a solid wall

Clap your hands, O ye nations; lament, O ye Hebrews. For Christ, the Giver of Life, hath burst the bonds of Hades asunder, and hath raised the dead, and healed diseases with a word. This is our God, Who giveth life unto them that believe in His Name.

O master, Who didst turn the rivers of Egypt into blood, Thou hast shown a comparable wonder by changing the water into wine. Thou didst also raise the dead, accomplishing this sign in these latter times. Glory be to Thine ineffable counsel, O Saviour; glory be to Thy self-abasement, whereby Thou hast made us new.

Thou art the ever-flowing stream of true life, O Lord; Thou art our Resurrection. Willingly didst Thou become weary, O my Saviour, and willingly didst Thou thirst, submitting to the laws of nature. And when Thou camest to Sichar in the flesh, Thou didst ask the Samaritan woman for water to drink.

Thou didst bless the loaves and multiply the fishes, O incomprehensible God; Thou didst fill the people bounteously, and Thou didst promise an ever-flowing spring of wisdom to them that thirst. Thou art our God, O Saviour, Who givest life unto them that believe in Thy Name.

Glory.

I glorify Three Who are jointly without beginning and of one throne: even the Father, Who is God without beginning; the Son, Who is co-beginningless; and the Spirit, Who is co-eternal with the Son, the one essence in three hypostases. I praise and honour one supremely sovereign Principle of the beginningless Divinity and Essence.

Both now. *Theotokion*

Thou alone heldest the very Creator in thy womb, O Birthgiver of God, ineffably conceiving Him in the flesh, and remaining a Virgin, while thy virginity in no wise suffered harm. Ever entreat Him unceasingly for thy flock, O pure Virgin, since He is thy Son and God.

Katavasia

Thou madest the sea a solid wall, Thou sankest boastful Pharaoh with his chariots in the deep, Thou didst preserve the people untouched by the water, and leddest them to a mount of sanctification as they cried: We shall sing a song of victory to Thee, our God, Who art mighty in wars.

ODE THREE

Heirmos

THY Church doth rejoice in Thee, O Christ our God, as she doth cry out in joy: Thou art my sole steadfastness; my strength and my refuge art Thou, O Lord.

Troparia

THOU hast opened unto the Church the springs of life-creating waters, O Good One, crying out: If any zealous man thirst, let him go and drink.

THOU saidest plainly that Thou wouldst be lifted up from earth unto Heaven, and Thou didst promise to send out of Heaven the Holy Spirit.

Theotokion

THE Lord, Who by nature is life-creating, and Who was born of a Virgin, hath given incorruption unto all the faithful, since He is compassionate.

The Second Canon. My heart is established

JUDGE not according to appearance, O ye Jews, said the Master in His teaching, when He came unto the temple, as it is written, at the midst of the feast ordained by the Law.

JUDGE not according to appearance, O ye Jews, for Christ is come, He Whom the Prophets called: He that cometh out of Sion and calleth back the world.

EVEN though ye believe not His words, O ye Jews, be persuaded by the works of the Master. Why are ye deceived, rejecting the Holy One, of Whom Moses wrote in the Law?

IF the Messiah must assuredly come, O ye Jews, then is the Messiah now come, even Christ. Why are ye deceived, rejecting the Just One, of Whom Moses wrote in the Law?

Glory.

WE worship Thee, O Father, Who art beginningless in Thine essence, and we piously praise Thy beginningless Son and the All-holy Spirit, as Three Who by nature are one God.

Both now. *Theotokion*

THOU, while being one of the Trinity, becamest flesh, neither undergoing change in Thine essence, nor burning the uncorrupted womb of her that gave Thee birth, O Lord, Who art wholly God and Fire.

Katavasia

MY heart is established in the Lord, my horn is exalted in my God, my mouth is enlarged over mine enemies, I am glad in Thy salvation.

SESSIONAL HYMNS

Plagal of Fourth Tone. By conceiving the Wisdom

WHEN the feast had divinely attained its midst,* in the midst of the temple, Lord, Thou didst stand, * while crying: If any thirst, * let him come unto Me and drink. * He that drinketh of this divine water that I shall give, * from his belly My rivers of teachings shall flow abroad. * Whoso doth believe that the Divine Father sent Me, * and that I came forth from Him, * he with Me shall be glorified. * Wherefore, we cry to Thee with faith: * Glory be to Thee, O Christ God, * for Thou richly pourest out the mighty streams * of Thy divine love for mankind * unto us Thy servitors.

Glory; both now. *Same Melody*

POURING out on the world ever-flowing streams * of the water of wisdom and life, O Lord, * Thou callest all men to draw * from that well-spring that saveth souls; * for the man who receiveth and keepeth Thy sacred law, * thereby quencheth the coals of delusion and false belief. * Wherefore, he shall not thirst to the ages, O Saviour, * nor fail to be filled with Thee, * King of Heaven and Sovereign Lord. * Wherefore, we laud and glorify * Thy sovereignty and pow'r, O Christ God, * as we ask that pardon of our trespasses * might be sent down on Thy servants * freely and abundantly.

ODE FOUR

Heirmos

WHEN the Church beheld Thee, the Sun of Righteousness, lifted up upon a Cross, she stood still in her course, crying as was meet: Glory to Thy power, O Lord.

Troparia

BURSTING the gates of death with Thy power, Thou madest known the way of life and didst open the gates of immortality to them that shout with faith: Glory to Thy power, O Lord.

HOLDING the middle and end of all things, and, as being beginningless, having their beginning also in Thy grasp, Thou stoodest in the midst, crying out: Come, ye of godly mind, delight in the gifts of God.

As God, and having authority over all, Thou since Thou art mighty didst destroy the dominion of death, O Christ, and didst promise to send the Holy Spirit, Who proceedeth from the Father.

Theotokion

O ALL-IMMACULATE Mother without experience of wedlock, thou richly dispensest grace unto them that sing thy praise; and thou askest the Word, Who being before the ages was born of thee, for the forgiveness of their failings.

The Second Canon. With spiritual eyes the Prophet Abbacum

IF the Messiah must come, and Christ is the Messiah, O ye lawless, why do ye not believe in Him? Behold, He is come, and the things He doeth bear Him witness: He made the water into wine and strengthened the paralytic by a word.

SINCE ye understand not the Scriptures, ye are all deceived, ye lawless Hebrews; for Christ is truly come and hath enlightened all, and hath shown many signs and marvels among you. In vain do ye deny Him that is the true Life.

CHRIST cried unto the Jews: One work have I shown you, and now ye all marvel. Ye circumcise a man even on the Sabbath, He saith; why then do ye accuse Me, Who have raised up a paralytic by a word?

I HAVE done many works; for which work, then, do ye stone Me? cried Christ unto the Jews in reproach. For by a word I have made a man every whit whole; judge not according to appearance, ye men.

THOU Who workest in the Apostles, and Thyself with the Spirit restest in the Prophets, O Christ, immaculate Offspring of the Father's nature, Thou hast led the nations up unto knowledge of Thee through Thy signs.

Glory.

O TRINITY, undivided Unity; beginningless Father, Son, and Holy Spirit; Thou Trinity in Unity; O life-creating, uncreated God, equal in honour and in throne: Save them that praise Thee, and deliver them from dangers and afflictions.

Both now. *Theotokion*

O BRIDE of God and pure Virgin Mother, who heldest God uncircumscribedly in thy womb: Cease not to intercede in our behalf, that through thee we may be delivered from adversities, for we ever flee to thee for refuge.

Katavasia

WITH spiritual eyes the Prophet Abbacum foresaw Thy coming, O Lord; wherefore he cried: God shall come out of Thaeman. Glory to Thy glory, O Christ; glory to Thy condescension.

ODE FIVE

Heirmos

THOU, my Lord, art come a light into the world; a holy light, turning from dark ignorance them that praise Thee with faith.

Troparia

LET us of godly mind, who have arrived half-way between the divine feasts, be zealous to train ourselves thoroughly in the full perfection of godly virtue.

HOW truly sacred is the present festival; for it marketh out the midmost point of the very greatest feasts and shineth out from both.

Theotokion

THE mind of an Archangel were not able to comprehend Thine inexpressible and all-immaculate birth from a Virgin, O my Saviour plenteous in mercy.

The Second Canon. O Lord our God, grant us peace

ADORNING Thine Apostles with miracles, and magnifying Thy disciples with signs, Thou hast glorified them throughout the world and hast given them Thy Kingdom, O our Saviour.

THE disciples have enlightened all the ends of the earth with miracles and doctrines, and in manifold ways they preached the word of Thy Kingdom, O Christ Saviour.

WE send up praise unto Thy sovereignty, and we offer a hymn unto Thee Who hast appeared on the earth for our sakes, and hast enlightened the world, and recalled Adam.

Glory.

GLORY be to Thee, O holy Father, God unbegotten. Glory be to Thee, O timeless Word and Only-begotten. Glory be to Thee, O Divine Spirit, of one throne and essence with the Father and the Son.

Both now. *Theotokion*

THY womb is become a holy table which holdeth the Heavenly Bread, whereof whoever eateth dieth not, as the Nourisher of all hath said, O Birth-giver of God.

Katavasia

O LORD our God, grant us peace; O Lord our God, make us Thine; O Lord, we know none other beside Thee, and we call upon Thy Name.

ODE SIX
Heirmos

I WILL sacrifice unto Thee with a voice of praise, O Lord. Thus crieth the Church unto Thee, for by the Blood that flowed from Thy side because of Thy compassion, she hath been cleansed of demons' gore.

Troparia

THE median of Pentecost is come this day; from one side it is illuminated with the divine Pascha's exceedingly divine splendour, and from the other it shineth with the grace of the Comforter.

WHILE standing in the temple, O Christ, Thou spakest to the people of the Jews, revealing Thine own glory and manifesting Thine identity of nature with the Father.

Theotokion

BE thou my protection and unshakeable wall, O only Mother of God, redeeming me from the stumbling-blocks of the world, and illuminating me with thy divine outpourings of light.

The Second Canon. The waves of life

O JESUS, Who diligently carest for all the farthest parts of the earth, Thou wentest up to the temple at Mid-feast, as John doth cry, and Thou taughtest the multitudes the word of truth.

THOU didst open Thy lips, O Master, and didst preach to the world the timeless Father and the All-holy Spirit, preserving Thy kinship with both even after Thine Incarnation.

THOU didst accomplish the work of the Father and didst confirm Thy words by Thy deeds, performing healings and signs, O Saviour, raising the paralytic, cleansing lepers, and resurrecting the dead.

THE beginningless Son received a beginning and became man, taking upon Himself what is proper to our nature. And in the midst of the feast He taught, saying: Run to the ever-flowing Spring, and draw forth life.

Glory.

WE all glorify the one Godhead in Trinity, the uncreated and indivisible essence in three hypostases, even the Father, the Son, and the Holy Spirit, Who while being Three are also One.

Both now. *Theotokion*

WE praise thee as a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O Maiden, pure Bride of God; for from thee God truly became incarnate, making us to live.

Katavasia

THE waves of life toss me like the waters of the sea, O Friend of man. Wherefore, like Jonas I cry unto Thee, O Word: Lead up my life out of corruption, O Compassionate Lord.

KONTAKION
Fourth Tone. Thou Who wast raised up

O SOVEREIGN Master and Creator of all things, * O Christ our God, Thou didst cry unto those present * at the Judaic Mid-feast and address them thus: * Come and draw the water of * immortality freely. * Wherefore, we fall down before * Thee and faithfully cry out: * Grant Thy compassions unto us, O Lord, * for Thou art truly the Well-spring of life for all.

OIKOS

WITH the streams of Thy Blood do Thou water my soul, which is made hard and dry with the iniquities of mine offences, and show it to be fruitful in virtues. For Thou toldest all to come to Thee, O all-holy Word of God, and to draw forth the water of incorruption, which is living and washeth away the sins of them that praise Thy glorious and divine Arising; and unto them that know Thee to be God, O Good One, Thou grantest the strength of the Spirit, which verily was borne down from on high upon Thy disciples; for Thou art truly the Well-spring of life for all.

The Synaxarion of the Menaion, then the following:

✠ On the Wednesday of the Paralytic, we celebrate the Feast of Mid-Pentecost.

Verses

At the midst of the feast, Christ the Messiah
In the midst of the teachers standeth, teaching.

In Thine infinite mercy, O Christ our God, have mercy on us. Amen.

ODE SEVEN

Heirmos

AFLAME with love of piety rather than with fire, the Abrahamite Children in the Persian furnace cried out: Blessed art Thou in the temple of Thy glory, O Lord.

Troparia

DESTROYING with Thy strength the power of death, O Saviour, Thou hast made the path of life known to mortals, who thankfully cry to Thee: Blessed art Thou in the temple of Thy glory, O Lord.

BEHOLDING Thee bearing flesh, the Hebrew people recognized Thee not, O Word of God; but we sing to Thee: Blessed art Thou in the temple of Thy glory, O Lord.

Theotokion

REJOICE, O sanctified and divine tabernacle of the Most High; for through thee, O Theotokos, joy is given to them that cry: Blessed art thou among women, O all-immaculate Lady.

The Second Canon. The furnace of the Chaldees

THOU, that art rest for all, grewest weary in the flesh; Thou that art the Fountain of Miracles didst willingly thirst. Thou soughtest water, O Jesus, promising living water.

THOU spakest with a Samaritan woman, O Lord, reproving the senselessness of the lawless Hebrews. For whereas she believed Thee to be the Son of God, they denied Thee.

O SAVIOUR, Thou, the ever-living Well-spring, didst promise to grant living water that springeth up, the water of immortality, unto them that with faith receive Thy Spirit, Who proceedeth from the Father.

WITH five loaves Thou feddest the thousands that hungered, and after they were filled, Thou madest the remnants to be more than enough for thousands more, O Saviour, showing Thy glory to Thy sacred disciples.

HE that eateth Thy Bread shall live everlastingly, and he that drinketh Thy Blood abideth in Thee, my Saviour, and Thou abidest in him, and Thou shalt raise him up at the last reckoning.

THOU madest Thy dispensation wondrous, O Master, confirming by miracles Thy divine authority, as God driving away diseases, raising the dead, and enlightening the blind.

THOU didst cleanse the lepers and restore the lame; Thou didst strengthen paralytics and didst heal the woman with an issue of blood; Thou didst walk upon the sea, showing Thy glory to Thy sacred disciples.

Glory.

WE worship Thy timeless Father and the grace of the Spirit, which Thou as God didst apportion unto Thine Apostles, O Lord, sending them forth to preach.

Both now. *Theotokion*

THOU didst contain in thy womb the uncontainable Word; thou didst suckle at thy breasts Him that nourisheth the world, and heldest in thine arms our Provider, O pure Birthgiver of God.

Katavasia

THE furnace of the Chaldees, all aflame with fire, was bedewed by the coming of the Spirit of God, and the Children chanted: O God of our Fathers, blessed art Thou.

ODE EIGHT

Heirmos

WHEN Daniel stretched out his hands in the den, he shut the gaping mouths of the lions. And the Children, those lovers of piety who were girt about with virtue, quenched the might of fire as they cried: O all ye works of the Lord, bless ye the Lord.

Troparia

RISEN from the grave fair with beauty, O Lord, and adorned with the glory of the Godhead, Thou didst appear unto Thine Apostles, promising to send the power of the Spirit unto them as they cried: O all ye works, praise ye the Lord.

THOU as God slewest Hades, O Sovereign Originator of Life, and Thou hast welled forth unto all men life everlasting, of which life an image is now clearly depicted by the graces of these brightly apparelled days for those who cry: O all ye works, praise ye the Lord.

APPEARING as the Sun of Righteousness, O Christ, Thou sentest Thy rays into the world, namely Thine Apostles who brought Thee, the incomprehensible Light, and drove away the gross mist

of ignorance as they cried: O all ye works, praise ye the Lord.

Theotokion

BEHOLD, now a prince and ruler hath manifestly failed from the tribe of Judah, for thou, O all-blameless one, hast given birth to Him for Whom it was laid up before, Who is the Expectation of the Nations, Christ, to Whom we chant: O all ye works of the Lord, bless ye the Lord.

The Second Canon. O ye Angels and ye Heavens

COME, ye peoples, behold Him that is praised upon a throne of glory, being blasphemed by lawless people. And as ye look on Him, praise Him as the Messiah that was foretold of in the Prophets.

THOU art truly the Christ, Who comest into this world, and from Whom is salvation and the forgiveness of our Fathers' failings; Thou art the true Life of them that have believed in Thee.

AS it is written, the Wisdom of God came into the temple at Mid-feast and taught that He is truly Christ the Messiah, from Whom cometh salvation.

CHRIST exhibited the working of signs upon the Sabbaths and upon all days, healing those in diverse diseases. But the erring people were vexed with wrath.

THE Jews bitterly reviled Christ and said: On the Sabbath did this man heal the paralytic who lay sick for many years, and He transgressed the Law.

CHRIST said to the Jews: Did not Moses in giving you the Law command that ye be circumcised? And ye circumcise a man on the Sabbath, lest the Law of your fathers be broken.

THEY who sojourned of old in the wilderness and were ungrateful for everything, invidiously hurled blasphemies at their Benefactor, wagging their unjust tongues as they meditated empty things.

We bless Father, Son, and Holy Spirit, the Lord.

THE Trinity is one God, with neither the Father changing into Sonship, nor the Son turning into procession. But I glorify the Three, apart and together, as Light and God, unto the ages.

Both now. *Theotokion*

TELL us, O Theotokos: How hast thou given birth to Him that timelessly shone forth from the Father and is praised with the Holy Spirit?—except it be as He only knoweth, Who was well pleased to be born of thee.

Katavasia

O YE Angels and ye Heavens, bless Him that rideth upon a throne of glory and is ceaselessly glorified as God. Praise and supremely exalt Him unto all the ages.

ODE NINE

More honourable *is not chanted.*

Heirmos

WHEN Christ, the chief corner-stone not cut by the hand of man, was cut from thee, the unhewn mountain, O Virgin, He joined together the separated natures. Wherefore we magnify thee with rejoicing, O Theotokos.

Troparia

LET us, who have learned from Christ a new and uncommon way of life, all be especially diligent to preserve it unto the end, that we may enjoy the presence of the Holy Spirit.

O LIFE-GIVING Saviour, Thou didst clothe my mortal nature with the garment of immortality and the grace of incorruption, and didst raise it up together with Thyself and leddest it unto the Father, ending mine enduring warfare.

SINCE we have been called back again to the life of Heaven by the power of the mediation of Him that emptied Himself even unto the form of a servant and exalted us, let us magnify Him as is meet.

Theotokion

ALL we the faithful put our trust in thee and honour thee with songs of praise as the root, fountain, and cause of incorruption, O Virgin; for thou hast made the enhypostatic Immortality to overflow for us.

The Second Canon. Virginity is alien to mothers

THOU wentest up into Thy temple at the Judaic Mid-feast, and, O my Saviour, Thou taughtest all. And the Jews marvelled and said: Whence knoweth this man letters, having never learned?

MY Redeemer, welling forth gifts of healings, performed strange marvels and wondrous signs, driving away diseases, and healed the ailing, but the Jews raged with frenzy at the multitude of His miracles.

My Redeemer cried out, reproaching the disobedient Jews: Judge not according to appearance, but judge righteous judgment. For the Law also commandeth that every man be circumcised, even if it be on the Sabbath.

O Saviour, even as Thou didst promise, Thou didst grant yet greater miracles unto Thy disciples when Thou sentest them to preach Thy glory unto the nations. And they proclaimed unto the world Thy grace and Incarnation and Resurrection.

If ye circumcise a man upon the Sabbath, that the Law might not be broken, why are ye now angry with Me, said Christ to the Jews, that by a word I have made a man completely whole? Ye judge according to the flesh.

Thou Who by a word didst cure the hand that was withered, O Word, heal the earth of my heart also, long since dried up and hardened, and show me to be fruitful, O Saviour, that in fervent repentance, even I might bring forth fruit.

My leprous heart do Thou cleanse, and enlighten the eyes of my soul, O Word; and as I lie upon a bed of pain, raise me to stand upright, even as Thou didst raise the paralytic lying in his bed.

Glory.

It is alien to the lawless to reverence the beginningless Trinity, even the Father, the Son, and the Holy Spirit, the uncreated Omnipotence, through Whom the whole world was established by the dominion of His strength.

Both now. *Theotokion*

Thou hast contained in thy womb, O Virgin Mother, One of the Trinity, Christ the Giver of Life, Whom all creation praiseth, and before Whom the thrones on high tremble. Entreat Him, O all-blessed Maid, that our souls be saved.

Katavasia

Virginity is alien to mothers, and childbirth is foreign to virgins; in thee, O Theotokos, both were granted. Wherefore, all we the tribes of the earth call thee blest unceasingly.

EXAPOSTILARION

Third Tone. Thou Who as God adornest

O thou that hast the wine-bowl * of graces inexhaustible, * vouchsafe that I may draw water * unto remission of my sins. * For with great thirst am I taken, * O only merciful Saviour. (*Twice*)

For the Praises we allow for four verses and chant the following Stichera, repeating the first one:

Fourth Tone. As one valiant

The Divine Wisdom, Pow'r, and Peace, * God the Father's effulgent Light, * the eternal Word, the incarnate Son of God, * came in the flesh to the temple and instructed with saving words * the ungrateful populace * of the grievous and faithless Jews; * and they were amazed * at His riches of wisdom; and they cried aloud: How knoweth this man letters * since He hath not learned from any man? (*Twice*)

The Messiah and Lord of all * put to silence the learned scribes * and rebuked the Jews as He cried out unto them: * O ye transgressors, judge not by the appearance, as men unjust. * On the Sabbath I raised up * him that long had been paralysed. * Hence, I am the Lord * of the Sabbath and also of the Law itself; why seek ye then to slay Me, * Who heal the sick and raise up the dead?

Nabutheus was stoned to death * by the cunning and lawless sons * of the thankless company of the Jews of old; * they sawed Esaias asunder with a rough-hewing wooden saw; * in a pit of mire they cast * Jeremias the seer of God; * and the Lord Himself * did they lift up upon the Cross and cried out: Thou that wouldst destroy the temple, * now save Thyself and we shall believe.

Glory; both now. *Fourth Tone. By Anatolius*

Being enlightened by the Resurrection of the Saviour Christ, O ye brethren, and having reached the midst of the Master's feast, let us genuinely keep the commandments of God, that we might be made worthy to celebrate the Ascension, and to attain to the coming of the Holy Spirit.

The Great Doxology, and the remainder of Matins.

THE LITURGY

The Typica, and for the Beatitudes, four hymns from the third Ode of the first Canon of Mid-Pentecost, and four from the sixth Ode of the second Canon.

The Prokeimenon of the Epistle. Third Tone

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

The Acts of the Apostles (14:6–18)

In those days, the Apostles fled unto Lystra and Derbe ...

Alleluia. First Tone

Remember Thy congregation, which Thou hast purchased from the beginning.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

The Holy Gospel according to Saint John (7:14–30)

Now when Mid-feast was come . . .

Instead of It is truly meet, *we chant the Heirmos of the ninth Ode of the second Canon,* Virginity is alien to mothers.

The Communion Hymn

He that eateth My Flesh and drinketh My Blood abideth in Me and I in him, saith the Lord. Alleluia.

NOTE

This Feast is celebrated for eight days.

WEDNESDAY OF THE FOURTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Fourth Tone. Thou who wast called from on high

HAVING destroyed death's dominion by Thine own death, * Thou by Thy most glorious Arising didst bestow * life on us mortals, in raising up * the race of mankind * by Thy divine coming down to us, O Christ. * Wherefore, we sing unto Thee a hymn of thankful praise, * keeping a feast as we celebrate * Thy Resurrection * which on the third day sprang forth ablaze with light; * whereof the middle of its hallowed days * hath now shined on us all with resplendent beams, * O Thou Life-giver, Jesus, * gracious Benefactor of our souls.

BEFORE Thy ven'rable Cross and saving Passion, * Thou didst work the glories of Thy miracles for men; * and at the Mid-feast the Law prescribed, * Almighty Christ God, * as it is written, Thou didst cry out to all: * Any man that thirsteth, let him freely come to Me * and let him draw forth the saving draught * of divine water * and streams of life; for to all, I give the pure * water of life, of wisdom, and of pow'r, * for the likeness of man, I myself assumed * of Mine own will and counsel, * in My mercy as the Friend of man.

SEEING me palsied, O Christ, in all my members, * lying in the bed of pain of mine unnumbered crimes, * as Thou becamest man willingly, * O great in mercy, * in the great gulf of Thy tender love for man: * like the paralytic in time past, so even now * do Thou invisibly raise me up; * prosper me also * to run aright Thy commandments' godly paths, * Thou Who before Thy Passion madest clear * to the Hebrews by many great miracles * that, as God, Thou didst suffer * in the flesh because Thou so didst will.

And three from the Menaion.

Glory; both now. *Second Tone*

WHEN Thou camest into the temple at Mid-feast, O Christ God, Thou taughtest the people, crying out: He that believeth in Me, though he die, yet shall he live. But the Jews, with the Pharisees and Sadducees and Scribes, gnashed their teeth, and said: Who is this man that speaketh blasphemies? For they reckoned not that Thou art our God, glorified with the Father and the Spirit from before all the ages. Glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

Third Tone. Of the Resurrection

O CHRIST, Who by Thy Passion didst darken the sun, and Who by the light of Thy Resurrection didst make all things radiant with joy, accept our evening hymn, O Friend of man.

Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Of the Apostles

YOUR sound hath gone forth into all the earth, O holy Apostles; ye destroyed the error of the idols and proclaimed the knowledge of God. Such was your good fight, O ye blessed; wherefore, we praise and glorify your memory.

Verse: Wondrous is God in His Saints.

Martyricon

ESTABLISHED by faith, made steadfast by hope, and united in soul by the love of Thy Cross, Thy Martyrs, O Lord, destroyed the tyranny of the enemy; and, having obtained crowns, they intercede in our behalf together with the bodiless hosts.

Glory; both now. *Third Tone. By Germanus*

AT the midst of the feast we glorify Him that wrought salvation in the midst of the earth. In the midst of two thieves did Life hang upon a Tree;

He was silent unto him that blasphemed, but unto him that believed, He cried: Today thou shalt be with Me in Paradise. He descended into the grave, despoiled Hades, and arose on the third day, saving our souls.

The Dismissal Hymn: At Mid-feast . . .

We chant this hymn also for God is the Lord, *until the apodosis of the present Feast.*

And the remainder of Vespers, and the Dismissal.

THURSDAY OF THE FOURTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Of the Resurrection. Third Tone. Awed by the beauty

HAVING accepted all that is by nature man's, * having made Thine all things that are man's attributes, * Thou, my Creator, wast nailed to the Cross of Thine own good pleasure, * choosing so to suffer death * as a man, so that Thou, as God, * mightest rescue all mankind * from the power and grasp of death. * We therefore cry to Thee as Life-giver: * O Christ, glory be to Thy compassion.

Of the Apostles. Same Melody

THOU, as Almighty God, hast made illustrious * the holy memory of Thine Apostles' choir, * for Thou, O Lord, didst give them strength to imitate Thy dread Passion; * for they bravely overcame * all the power of Belial; * hence, they have received the grace * to work healings and wondrous cures. * O Friend of man, by their supplications * grant peace and great mercy to Thy people.

Martyricon. Same Melody

GIRT round about with that whole armour Christ doth give, * clad with the ven'rable weapons of faith, O Saints, * with manful courage ye cast down the enemy's fierce battalions. * Strengthened with the hope of life, * ye endured with great eagerness * all the tyrants' threats at first, * then their scourgings and punishments. * And therefore ye received crowns of glory, * O stout-hearted Martyrs of Christ Saviour.

Theotokion

THE prophets foretold, the apostles taught, the martyrs confessed and we have believed that thou art truly the Theotokos. Wherefore, we also magnify thine ineffable childbirth.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of Fourth Tone. By conceiving the Wisdom

WHEN the feast had divinely attained its midst,* in the midst of the temple, Lord, Thou didst stand, * while crying: If any thirst, * let him come unto Me and drink. * He that drinketh of this divine water that I shall give, * from his belly My rivers of teachings shall flow abroad. * Whoso doth believe that the Divine Father sent Me, * and that I came forth from Him, * he with Me shall be glorified. * Wherefore, we cry to Thee with faith: * Glory be to Thee, O Christ God, * for Thou richly pourest out the mighty streams * of Thy divine love for mankind * unto us Thy servitors. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast. For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:*

Third Tone. Of the Resurrection

IN Thy light, O Master, shall we see light, O Friend of man; for Thou didst arise from the dead, granting salvation to the race of man, that all creation might glorify Thee, the only sinless One. Have mercy on us. (*Twice*)

Of the Apostles

BLAMELESSLY keeping the commandments of Christ, O holy Apostles, freely ye received, freely ye give, healing the sufferings of our souls and bodies. Wherefore, since ye have boldness, entreat Him that our souls find mercy.

Martyricon

HAVING fought the good fight, ye shine as lights in the world even after death, O holy Martyrs. Wherefore, seeing ye have boldness, entreat Christ that our souls find mercy.

Glory; both now. *Fourth Tone*
A Composition of John the Monk

O LORD, before Thine immaculate Cross, Thou wentest up into the temple at Mid-feast, boldly teaching the Jews the things that were ordained by Thee in the books of Moses and in the Law. And they, being astonished at the inexpressible mystery of

Thy wisdom, O Christ, enviously meditated within themselves their treachery against Thee: How knoweth this man letters, having never learned? for they were ignorant that Thou art the Saviour of our souls.

For the Aposticha of the Praises, the following Stichera:

Second Tone. O house of Ephratha

GREAT art Thou, O our King, * and great is Thy dominion; * for Thou didst fill the whole world * with great gifts when Thou tookest great poverty upon Thyself.

Verse: Remember Thy congregation, which Thou hast purchased from the beginning.

ON the Mid-festival, * Thou stoodest in the temple * and didst pour forth Thy rivers * to water those athirst for divine grace, O most Merciful.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

THOU of a Virgin pure * wast wondrously incarnate, * since Thou didst will to save me; * and standing 'midst the temple hast Thou welled forth Thy grace for me.

Glory; both now. *Plagal of Fourth Tone*
A Composition of John the Monk

AT the midst of the feast, before Thy Passion and glorious Resurrection, O Lord, Thou wast in the temple teaching the disobedient Jews, Pharisees, and Scribes, O Good One, crying unto them: Whosoever thirsteth, let him come unto Me and drink; he that believeth in Me, rivers of the water of the life of the Divine Spirit shall flow forth from his belly. O how ineffable is the wisdom of Thine understanding! O our God, Who fillest all things, glory be to Thee.

And the remainder of Matins,
and the Dismissal.

THURSDAY OF THE FOURTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Plagal of First Tone. Rejoice

SHINING with mid-day splendour and cheer, * the bright, all-holy, and delightful mid-festival * of our Saviour's Resurrection today hath clearly appeared, * lighting up the world with gifts of grace divine; * ablaze with the wondrous signs of Christ's Rising, it flasheth forth * manifest tokens of divine incorruption's grace * and it doth foreshow His Ascension up to the heights; * now doth it bring to light the Spirit's advent belov'd of all: * the most illustrious festival of all-worshipful Pentecost. * It also bestoweth * the great mercy and the peace of the Lord upon our souls.

ON this, the Mid-feast, Jesus the Lord, * Himself the River of Divine Glory, granteth all * the floods of His great compassion, and He doth openly cry: * Ye that are athirst, come, draw forth for yourselves. * For being Himself the gulf of great mercy, the infinite * spring of compassion, He doth wash failings clean away, * purgeth all disease, floodeth pardon on all the world, * saveth all them that keep His Resurrection's high festival, * protecteth them that with longing extol and honour His ven'rable * Ascension in glory; * and He granteth His great mercy and peace unto our souls.

STANDING within the temple was God, * the very Lord, boundless and uncircumscribable; * for though He became a mortal and circumscribed in the flesh * for us, yet by nature He was ever God. * To all men, He overflowed with divine and life-streaming words * as He addressed all: Cleanse your souls, be ye purified, * quench the burning heat of the passions with cooling dew. * Let no one be deprived of this divine drink, ye sons of men; * for I bestow the divine grace of that immortal and better life; * and he will share with Me, * the Creator, in the Kingdom, and shall be glorified.

And three from the Menaion.

Glory; both now. *Plagal of Second Tone*

AS we come together on the Mid-feast between Thy Resurrection and the divine coming of Thy Holy Spirit, O Christ, we praise the mysteries of Thy wonders. Wherefore, on this day do Thou send down upon us Thy great mercy.

For the Aposticha, the following Stichera of the Octoëchos:

Third Tone. Of the Crucifixion

THE tree of disobedience sprouted with death for the world, but the Tree of the Cross brought forth life and incorruption. Wherefore, we worship Thee, the crucified Lord; let the light of Thy countenance be signed upon us, O Lord.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the Resurrection

By Thy Cross, O Christ our Saviour, the dominion of death hath been destroyed, and the deception of the devil hath been abolished; and the race of man, having been saved by faith, doth daily offer praise to Thee.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon. The Original Melody

The power of Thy Cross, O Lord, in truth is very great: * for it was fixed in one place, * yet doth avail throughout the world; * and of fisherman, it made divine Apostles, * and of the nations, Martyrs, * that they might ever intercede for our salvation.

Glory; both now. *Plagal of Fourth Tone*

At the midst of the feast, before Thy Passion and glorious Resurrection, O Lord, Thou wast in the temple teaching the disobedient Jews, Pharisees, and Scribes, O Good One, crying unto them: Whosoever thirsteth, let him come unto Me and drink; he that believeth in Me, rivers of the water of the life of the Divine Spirit shall flow forth from his belly. O how ineffable is the wisdom of Thine understanding! O our God, Who fillest all things, glory be to Thee.

The Dismissal Hymn: At Mid-feast . . .

And the remainder of Vespers, and the Dismissal.

FRIDAY OF THE FOURTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Third Tone. Of the Crucifixion. Awed by the beauty

Choosing to suffer both the Cross and unjust death, * Thou, Lord, didst plant it firm in the midst of the earth * when Thou, O Saviour, wast well pleased Thy body be nailed upon it. * Then the very sun itself * hid his rays and grew dark as night; * as the thief beheld these things, * he extolled Thee upon the Cross. * Remember me, O Saviour! he cried out, * by faith gaining Paradise for ever.

Of the Resurrection. Same Melody

We praise as works of God the inexpressible, * incomprehensible, and inexplicable * myst'ry, O Lord, of Thy dread Crucifixion and Resurrection. * On this day is death despoiled; * stripped is Hades of all his goods; * Adam's race hath now put on * incorruption as fair array. * We faithful therefore cry with thanksgiving: * O Christ, glory to Thy Resurrection.

Martyricon

The stout-heartedness of your endurance vanquished the devices of the enemy, the author of evil, O all-famed prizewinners; for this cause, ye were deemed worthy of eternal blessedness. But intercede ye with the Lord, that He save the flock of the Christ-loving people, O ye witnesses to the truth.

Theotokion of the Cross

We who unceasingly magnify thee with love possess the Cross of thy Son as a sceptre of power, O Theotokos, and we humble therewith the insolence of our enemies.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of Fourth Tone. By conceiving the Wisdom

Pouring out on the world ever-flowing streams * of the water of wisdom and life, O Lord, * Thou callest all men to draw * from that well-spring that saveth souls; * for the man who receiveth and keepeth Thy sacred law, * thereby quencheth the coals of delusion and false belief. * Wherefore, he shall not thirst to the ages, O Saviour, * nor fail to be filled with Thee, * King of Heaven and Sovereign Lord. * Wherefore, we laud and glorify * Thy sovereignty and pow'r, O Christ God, * as we ask that pardon of our trespasses * might be sent down on Thy servants * freely and abundantly. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Third Tone. Of the Crucifixion

By envy was I cast out of delight, suffering a grievous fall. But Thou didst not overlook me, O Master, taking upon Thyself that which I am, for my sake. Thou art crucified; Thou dost save me and lead me into glory. O my Redeemer, glory be to Thee. (*Twice*)

Of the Resurrection

Come, all ye nations, learn the power of this awesome mystery; for Christ our Saviour, the Word Who was in the beginning, was crucified for us, and was buried of His own will, and arose from the dead, that He might save all things. Let us worship Him.

Martyricon

Come, all ye peoples, let us honour the memory of the holy prizewinners; for being made a spectacle unto Angels and men, they received from Christ the crown of victory; and they intercede in behalf of our souls.

Glory; both now. *Plagal of Fourth Tone*

At the Mid-feast of Pascha Thou wentest up into the sacred temple, O our Saviour. And standing in the midst of the throng, Thou taughtest them with boldness and didst say: I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of immortal life.

For the Aposticha of the Praises, the following Stichera of the Feast:

Second Tone. O house of Ephratha

Thou, being God the Word, * Who art with God completely, * didst will to save from stumblings * my lost and erring soul, that Thou also mightest be in me.

Verse: Remember Thy congregation, which Thou hast purchased from the beginning.

Now hath the shadow ceased; * for lo, Christ the Messiah, * at Mid-feast in the temple, * hath caused His grace to flash forth as brightly as the morning star.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Ye who desire to drink * the spring of life, come hither, * be readily persuaded, * drink piously and gladly of grace, my Saviour cried aloud.

Glory; both now. *Plagal of Second Tone*

Let us cleanse the secret places of our minds and illuminate the lamps of our souls, and we shall behold Christ our Life coming to the temple, in the excess of His goodness, that He might triumph over the enemy and save our race, through the Passion of the Cross and the Resurrection. Let us cry unto Him: O incomprehensible Lord, glory be to Thee.

And the remainder of Matins, and the Dismissal.

FRIDAY OF THE FOURTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone. Thou art the joy

The Lord Creator of all things and the Provider of Life, * He Who with God the Father is the Word co-eternal, * willingly incarnate of a Virgin most pure * and becoming a man in truth, * hath poured out doctrines of wisdom ineffable * on all men since He is good to all.

At the Jews' Mid-feast Thou wentest into the temple, O Christ; * and Thou, the Lord and Master of the Law, as is written, * taughtest with authority, not as the scribes, * whom Thy words put to open shame; * and at Thy wisdom of speech, all were sore amazed, * and the splendour of Thy miracles.

The great Provider of wisdom, the Giver of good things, * He that doth pour divine streams from a spring ever-flowing, * crieth out: Come unto Me, all ye that thirst; * draw the water of life, and drink: * out of your belly shall rivers of gifts divine * pour abroad in never-ceasing floods.

And three from the Menaion.

Glory. *First Tone*

The mid-point of the days of Pentecost is come. Herein Christ faintly disclosed in part His divine sovereignty, when He strengthened the paralytic and by a word raised him up from his bed. And working miracles worthy of God while being in a

body of clay, He gave unto men everlasting life and great mercy.

Both now. *Third Tone. Theotokion*

How can we not marvel at thy theandric Offspring, O all-revered one? For without experience of wedlock, thou, O all-blameless one, hast brought forth in the flesh a fatherless Son, Who was born motherless of the Father before the ages, and Who in no way suffered change or intermingling or division, but preserved in their entirety the properties of each essence. Wherefore, O Lady, Virgin Mother, do thou entreat Him that the souls of them that, in Orthodox manner, profess thee to be God's Birthgiver may be saved.

For the Aposticha, the following Resurrection Stichera of the Octoëchos:

Third Tone

By Thy Cross, O Christ our Saviour, the dominion of death hath been destroyed, and the deception of the devil hath been abolished; and the race of man, having been saved by faith, doth daily offer praise to Thee.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

All things have been enlightened by Thy Resurrection, O Lord, and Paradise is opened again; and whilst acclaiming Thee, the whole of creation doth daily offer praise to Thee.

Verse: For He established the world which shall not be shaken.

I glorify the might of the Father and the Son, and the power of the Holy Spirit do I praise, even the indivisible, uncreated Godhead, the Trinity one in essence, reigning unto eternity for ever.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

O Christ, Who by Thy Passion didst darken the sun, and Who by the light of Thy Resurrection didst make all things radiant with joy, accept our evening hymn, O Friend of man.

Glory; both now. *First Tone*

Thou, the Wisdom of God, camest to the temple at Mid-feast, teaching and reproving the disobedient Jews, the Pharisees, and Scribes, crying openly unto them: He that thirsteth, let him come unto Me and drink living water, and he shall never thirst unto eternity. He that believeth in My goodness, out of his belly shall flow rivers of life everlasting. O how great is Thy goodness and compassion, O Christ our God! Glory be to Thee.

And the remainder of Vespers, and the Dismissal.

SATURDAY OF THE FOURTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Third Tone. Of the Resurrection

Christ is risen from the dead as the first-fruits of them that slept. The first-born of creation, and the Creator of all things that have come into being, hath renewed in Himself the corrupted nature of our race; no longer, O Death, art thou lord; for the Master of all hath destroyed thy dominion.

Glory.

Having tasted of death in the flesh, O Lord, Thou hast banished the bitterness of death by Thy rising; and Thou hast strengthened man against it by revoking the defeat of the ancient curse. O Defender of our life, Lord, glory be to Thee.

Both now. *Theotokion*

We praise thee, the Mediatress for the salvation of our race, O Virgin Theotokos; for in the flesh taken from thee, thy Son and our God hath deigned to endure the Passion through the Cross, and hath redeemed us from corruption, since He is the Friend of man.

After the Second Reading from the Psalter, the Sessional Hymn of the Feast:

Plagal of Fourth Tone. By conceiving the Wisdom

At the midst of the Feast set by Moses' Law, * Thou, my Saviour, didst teach in the temple's midst; * reproving the senselessness * of the Jews for their unbelief, * Thou didst cry with divine voice, since Thou art the Friend of man: * Any man that doth thirst, let him come unto Me and drink. * Wherefore, Thou didst promise to bestow floods of wisdom * from Thy pure and limpid spring * on all

them that believe in Thee, * for which cause we cry unto Thee: * O Christ our God, send down unto us * Thine All-holy Spirit, and since Thou in truth * possessest infinite mercy, * save our weak and wayward souls. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast in Fourth Tone, with its Heirmos, to make six in each Ode, of the Saint of the monastery to make four in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Resurrection:

Third Tone

COME, all ye nations, learn the power of this awesome mystery; for Christ our Saviour, the Word Who was in the beginning, was crucified for us, and was buried of His own will, and arose from the dead, that He might save all things. Let us worship Him.

THY guards have proclaimed all Thy wondrous deeds, O Lord, but the council of futility filled their hands with gifts, thinking to hide Thy Resurrection, which the world doth glorify. Have mercy on us.

ALL things are filled with gladness, having received the proof of the Resurrection. For Mary Magdalene came unto the tomb; she found an Angel in resplendent apparel sitting upon the stone and saying: Why seek ye the Living among the dead? He is not here, but He is risen, even as He said; and He goeth on before you into Galilee.

IN Thy light, O Master, shall we see light, O Friend of man; for Thou didst arise from the dead, granting salvation to the race of man, that all creation might glorify Thee, the only sinless One. Have mercy on us.

Glory; both now. *Fourth Tone*

BEING enlightened by the Resurrection of the Saviour Christ, O ye brethren, and having reached the midst of the Master's feast, let us genuinely keep the commandments of God, that we might be made worthy to celebrate the Ascension, and to attain to the coming of the Holy Spirit.

For the Aposticha of the Praises, the following Stichera of the Feast:

Second Tone. O house of Ephratha

FLOWING with limpid streams, * the fountain of Thy wisdom * doth water mind and spirit, * and we that drink its draught are filled up with doctrines taught of God.

Verse: Remember Thy congregation, which Thou hast purchased from the beginning.

TRULY the grievous race * of Hebrews sore was wounded, * as they did hear Thee teaching * the doctrines of salvation, O Word, unto the multitudes.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

THOU, the Artificer, * didst come to holy Sion * and stoodest 'midst Thy people * and Thou didst give the grace of salvation to the multitudes.

Glory; both now. *Fourth Tone*
A Composition of John the Monk

O LORD, before Thine immaculate Cross, Thou wentest up into the temple at Mid-feast, boldly teaching the Jews the things that were ordained by Thee in the books of Moses and in the Law. And they, being astonished at the inexpressible mystery of Thy wisdom, O Christ, enviously meditated within themselves their treachery against Thee: How knoweth this man letters, having never learned? for they were ignorant that Thou art the Saviour of our souls.

And the remainder of Matins, and the Dismissal.

THE LITURGY

The Typica, and for the Beatitudes, hymns from the third and sixth Odes of the Canon of Mid-Pentecost.

The Prokeimenon of the Epistle. Third Tone

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

The Acts of the Apostles (12:1–11)

About that time, Herod the King . . .

Alleluia. First Tone

Remember Thy congregation which Thou hast purchased from the beginning.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

The Holy Gospel according to Saint John (8:31–42)

The Lord said unto the Jews that believed in Him . . .

Communion Hymn

He that eateth My Flesh and drinketh My Blood abideth in Me and I in him, saith the Lord. Alleluia.

The Sunday of The Samaritan Woman

SATURDAY EVENING

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following Stichera of the Resurrection:*

Fourth Tone

In worshipping Thy life-creating Cross unceasingly . . .
Thou didst annul the sentence . . .
The gates of Hades didst Thou shatter . . .
Come, O ye peoples, let us praise . . .

Glory. *Plagal of Second Tone*

By Jacob's well . . .

These hymns are found in Great Vespers.

Both now. *Dogmatic Theotokion. Fourth Tone*

THOU didst seedlessly conceive and inexpressibly bear Him that hath put down the mighty from their seats and exalted them of low degree, and hath raised up the horn of His anointed ones, who glorify the Cross and Burial and glorious Resurrection of Christ. Wherefore, with unceasing songs we bless thee who art the mediatress of such good things, O Theotokos, since thou ever intercedest that our souls be saved.

For the Aposticha, the following Resurrection Sticheron of the Octoëchos:

Lord, when Thou didst ascend . . .

Then the following of the Theotokos:

Fourth Tone. Thou who wast called from on high

Verse: I shall commemorate thy name in every generation and generation.

THE Son born timelessly of the timeless Father, * in His condescension that all mortals might be saved, * while being God, is become a man, * that He might now grant * the first-formed man the delight of Paradise * and redeem our nature from the serpent's sly deceit * and save the image that fell of old; * for in His mercy, * He doth forgive and is swiftly reconciled. * Hence He hath made the purely bearing bride * His own Mother untainted and undefiled, * whom we all have acquired now * as the steadfast anchor of our souls.

Verse: Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house; and the King shall greatly desire thy beauty.

THOU didst conceive in thy womb the world's Creator, * Who took flesh and formed anew the race of man that fell * through the transgression in ancient times * by serpent's counsel, * O all-pure Lady, who art divinely blest. * For thou barest God the Word ineffably for us * and by thy childbirth didst liberate * from its corruption * all of decayed nature, which was waxen old; * wherefore, we praise and glorify thy grace, * O pure Virgin unwedded, imploring thee * that through thee we be rescued * from all suffering and punishment.

Verse: The rich among the people shall entreat thy countenance.

THAT all might know of thy multitude of mercies * and the boundless sea of thy great goodness, O most pure, * O blameless Lady divinely blest, * completely blot out * all of the sins of thy servants; for, in truth, * since thou art the Mother of our God, thou rightfully * possessest sovereign authority * over creation. * All whatsoever thou willest, thou dost do * by the dominion given unto thee; * for the grace of the Spirit doth dwell in thee * and is ceaselessly present, * clearly working with thee in all things.

Glory. *Plagal of Fourth Tone*

When Thou didst appear on earth . . .

Both now. *Same Tone*

When Thou wast teaching at Mid-feast . . .

THE DISMISSAL HYMNS

Having learned the joyful proclamation . . .
At Mid-feast give Thou my thirsty soul to drink . . .

These hymns are found in Great Vespers.

The Litany and the Dismissal.

GREAT VESPERS

After Christ is risen, *for* Lord, I have cried, *we allow for ten verses and chant the following four Stichera of the Resurrection, three of Mid-Pentecost, and three of the Samaritan Woman:*

Stichera of the Resurrection. Fourth Tone

In worshipping Thy life-creating Cross unceasingly, O Christ God, we glorify Thy Resurrection on the third day; for thereby hast Thou renewed the corrupted nature of man, O Almighty One. And Thou hast shown us the way up unto the Heavens, since Thou alone art good and the Friend of man.

Thou didst annul the sentence of the tree of disobedience, O Saviour, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God Thou didst rend asunder the bonds of death. Wherefore, we worship Thy Resurrection from the dead, while crying out in gladness: O Almighty Lord, glory be to Thee.

The gates of Hades didst Thou shatter, O Lord, and by Thy death Thou didst destroy the kingdom of death. And Thou didst free the race of man from corruption, granting life and incorruption and great mercy to the world.

Anatolian Stichera

Come, O ye peoples, let us praise the Saviour's arising on the third day, whereby we were delivered from the indissoluble bonds of Hades. And we all received incorruption and life, while crying: Thou Who wast crucified and buried and didst arise, save us by Thy Resurrection, O only Friend of man.

Stichera of Mid-Pentecost. Same Tone
Lord, when Thou didst ascend

There is come now the middle of those days * which commence with Christ God's saving Rising and which are sealed * by Pentecost, that divine day. * Illuminated by both the feasts and joining both, * it is radiant and in truth * is now rendered majestic, * showing and manifesting the presence of * the great glory of the Ascension of our Master, Christ.

Sion heard and was glad when she received * the good tidings of the Resurrection of Christ our God; * as for her right faithful offspring, * they rejoiced seeing Him also washing clean away, * by the Spirit He gave to them, * all the stain of Christ's murder. * Wherefore, Sion prepareth to celebrate * the joy-bestowing Mid-festal day of both the feasts.

Now at hand is the ample pouring-forth * of the Holy Spirit on all men, as the Scripture saith; * this is proclaimed by the advent * of the mid-point of that time fixed by the sure and true * promise Christ gave His followers * after willingly dying, * being buried, and rising, and which made known * the coming manifestation of the Comforter.

Stichera of the Samaritan Woman. First Tone

At the sixth hour, the Well-spring of miracles came to the well to capture the fruit of Eve; for Eve at this same hour departed from Paradise through the deceit of the serpent. The Samaritan woman, then, approached to draw water; and the Saviour, upon seeing her, said to her: Give Me water to drink, and I shall fill thee with living water. And running to the city, that prudent woman at once announced to the multitudes: Come, see Christ the Lord, the Saviour of our souls.

Second Tone

When the Lord came unto the well, the Samaritan woman entreated Him Who is compassionate, saying: Grant me the water of faith, and I shall receive the streams of the font of baptism, unto exceeding gladness and redemption. O Giver of Life, Lord, glory be to Thee.

Same Tone

The co-beginningless and co-eternal Son and Word of the Father came to the well, being Himself the Well-spring of healings; and a woman of Samaria came to draw water. And when the Saviour saw her, He said: Give Me water to drink, and go, call thy husband. But addressing Him as man and not as God, and being anxious to hide herself from Him, she said: I have no husband. And the Teacher replied: Thou hast truly said, I have no husband; for thou hast had five, and he whom thou now hast is

not thy husband. And she was amazed at these words, and running to the city she cried out to the multitudes, saying: Come, behold Christ, Who granteth the world great mercy.

Glory. *Plagal of Second Tone*

By Jacob's Well, Jesus found the Samaritan woman. He that covereth the earth with clouds asked water of her. O wonder! He that rideth on the Cherubim speaketh with a harlot woman. He asked for water, Who suspended the earth upon the waters. He seeketh water, Who causeth springs and pools of waters to flow forth, for He wished to draw to Himself her that was truly ensnared by the contending enemy, and to give to drink of the water of life unto her who was sorely inflamed with unseemly deeds, for He alone is compassionate and the Friend of man.

Both now. *Theotokion. Fourth Tone*

He that on thine account is now God's ancestor, the Prophet David, did aforetime in melody say of thee to Him that hath done great things to thee: The queen stood at Thy right hand. For Christ God, Who was pleased to become incarnate of thee without father that He might save the world, hath shown thee forth as the mother and cause of Life, that He might restore His image corrupted by the passions; and having found the stray sheep lost in the mountains and taken it upon His shoulders, He bringeth it unto His Father, and by His own will uniteth it with the Heavenly powers, O Theotokos; for He hath great and abundant mercy.

Then the Entrance, O Joyous Light, *and the Prokeimenon. For the Entreaty, the Sticheron of the Saint of the Monastery, as is customary.*

Glory; both now. *Third Tone*

Let Heaven and earth radiantly rejoice today, for Christ hath appeared incarnate as man, that He might deliver the whole race of Adam from the curse; and when He came to Samaria, He was made marvellous with miracles. He that is compassed about by the waters of the clouds standeth nigh unto a woman and seeketh water. Wherefore, let us the faithful all worship Him, Who of His own will became poor for our sake in His compassionate counsel.

For the Aposticha, the following Sticheron of the Resurrection:

Fourth Tone. The Original Melody

Lord, when Thou didst ascend upon the Cross, * Thou didst utterly obliterate our ancestral curse. * And going down into Hades, * Thou didst set free those in fetters from all ages past, * granting unto the race of man * incorruption for ever; * hence, for this cause with hymns do we glorify * Thy life-creating and saving Rising from the dead.

Then the Stichera of Pascha with their verses, as set forth previously.

Glory. *Plagal of Fourth Tone*

When Thou didst appear on earth for the sake of Thine ineffable dispensation, O Christ God, the Samaritan woman, when she heard what Thou, the Friend of man, hadst said, she left the water pot at the well and ran to those in the city and said: Come, behold One Who knoweth men's hearts; perhaps He is the expected Christ, Who hath great mercy.

Both now. *Same Tone*

When Thou wast teaching at Mid-feast, O Saviour, the Jews said: How knoweth this man letters, having never learned? For they knew not that Thou art the Wisdom that formed the world. Glory be to Thee.

DISMISSAL HYMN OF THE RESURRECTION

Fourth Tone

Having learned the joyful proclamation of the Resurrection from the Angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the Apostles exultantly: Death is despoiled and Christ God is risen, granting great mercy to the world.

Another, of the Feast. Plagal of Fourth Tone

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; for Thou, O Saviour, didst cry out to all: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

And the Dismissal.

THE MIDNIGHT SERVICE

THE CANON OF THE TRINITY

Chanted when there is no Vigil. Before the Troparia, we say,
O All-holy Trinity, our God, have mercy on us.

Fourth Tone
ODE ONE
When Israel of old

Let us glorify the Divine Sovereignty, a Trinity in hypostases, but a nature single in the three, co-

eternal and one in throne, Whom let us importune, saying: Save them that glorify Thee with faith.

THOU, as the Son, wast anointed with the divinely operating oil of gladness by the Father through the Spirit, and Thou wast also a mortal; and Thou taughtest that the One Divinity is of Three Hypostases.

NOT bearing to gaze upon the beauty of Thine unapproachable glory, O Unity of three suns, the Seraphim cover themselves with their wings and unceasingly glorify Thee with thrice-holy songs.

Theotokion

O ALL-PURE Virgin, thou hast ineffably given birth to the Creator of all, Who redeemed mortals from the ancient curse and from the corruption of death; and through thee we have come to know one God in three hypostases.

ODE THREE
Not in wisdom

WHEN once Thou sentest the Comforter from the Father unto Thy holy Apostles as strength from on high, O Christ, Thou madest manifest the one nature in three suns.

WHEN Thou didst appear to the patriarch Abraham in the form of a man, O threefold Unity, Thou didst show the identity of Thy goodness and dominion.

O THOU Who art a single God believed on in three Persons, verily uncircumscribable and incomprehensible to all, rescue our souls from every affliction.

Theotokion

INSTRUCTED by the wise teachings of thy Son, we glorify the one triply shining Thearchy, and we call thee blessed, O Ever-virgin.

SESSIONAL HYMN
Fourth Tone. Be quick to anticipate

O TRIPLE-SUN, uncreated, consubstantial and incomprehensible Unity of Three Hypostases, take pity on Thy servants. Save us from dangers, since Thou art a merciful God. For Thee alone do we have as our Redeemer and Master, O Lord, as we cry: Be gracious unto us.

Glory; both now. *Theotokion*

SURROUNDED by many adversities and grievous circumstances, and ever falling toward despair, we have thee alone as our salvation and hope and wall, O Virgin Theotokos; and as is due, we now run to thee in faith: Save thy servants.

ODE FOUR
Seated in His holy glory

THOU that art the supersubstantial Trinity in a unity of Divinity, and the Sovereign Dominion, together with the Seraphim we glorify Thee as undivided in nature, as unconfused, as equal in glory, O incomprehensible God.

WE praise Thee, O Maker of all creation, the only infinite and indescribable Godhead, Who art inexplicably distinct in Thy Persons and yet identical in Thy single dominion.

THE unoriginate Mind ineffably begat the Word and sent forth the Divine Spirit, Who is equal to Them in might. Therefore, we proclaim the consubstantial Master and God of all in Trinity.

Theotokion

SEEN by the men of old, the Word figuratively foreheralded His incarnation from thee, O Virgin. But afterwards, appearing unto men in very truth, He manifested the one Principle in three hypostases.

ODE FIVE
All creatures were sore amazed

BY faith we understand there to be one unapproachable essence of the omnipotent Godhead but three life-originating and connatural hypostases, and we praise Father, Son, and Holy Spirit, the coeternal entity.

SHINE upon me the brightness of Thine essential splendour, O single Godhead and Triple Daystar, increate Nature, light-producing Fountain of every light-bestowing effulgence, that I may behold as in a looking-glass Thine unspeakable beauty.

KNOWING Thee to be the truly all-wise only Creator and Sustainer and Governor of all and Bestower of life, we cry to Thee in faith: O thrice-radiant Master, protect us who hymn Thee.

Theotokion

WISHING to deify man who had been made subject to corruption, O Virgin, He that in His goodness had fashioned him, and had shown him to be an image of the divine likeness, became

man of thee, and He proclaimed one threefold Thearchy.

ODE SIX

When the Prophet Jonas

WHEN the Father spake, He declared the Sonship, and the Spirit was seen as Christ was baptized. Therefore, we glorify the one and threefold Thearchy.

WHEN Esaias saw Thee seated on a lofty throne and praised with thrice-holy cries, he came to know the threefold subsistence of the one Thearchy.

SHOW the hearts of us, Thy servants, to be lifted on high also, O exalted King that art of three hypostases, that we may clearly behold the brightness of Thy glory.

Theotokion

THE Son of God, as Friend of man, deigned to be verily formed after our own nature, taken from a Virgin, and He made men communicants of divine glory.

SESSIONAL HYMN

Fourth Tone

ACKNOWLEDGING the unbegotten Father, and the begotten Son, and the Spirit that proceedeth from the Father, we proclaim a beginningless Kingdom and one Godhead; and while glorifying Him, we cry out with one accord: O Trinity one in essence, save us, O God.

Glory; both now. *Theotokion*

THE God Who is beyond time and before the ages hast thou in time conceived in the flesh past nature as the God-man, O immaculate Lady. Wherefore, as we all confess thee truly and rightly to be the Theotokos, we earnestly cry to thee: Deem us all worthy of eternal glory.

ODE SEVEN

Aflame with love of piety

IMITATING the noetic orders and the arrays of the heavenly natures, all we the earthborn glorify in Orthodox manner one Godhead in three hypostases of equal operation. (*Twice*)

THE words of holy men that spake of Thee of old made Thee known in symbols as the one Creator of all the ages, the inexpressible God and Lord in three divinely sovereign hypostases.

Theotokion

THOU that art invisible in Thine essence, the Word and Omnipotent, wast seen by men as a man born of the pure Mother of God, to call man back to participation in Thy Divinity.

ODE EIGHT

When Daniel stretched out his hands

O SINGLE Light and triply shining, Thou unoriginate Essence, unimaginable Beauty, make Thy dwelling in my heart and show me to be a pure and luminous temple of Thy Godhead, as I cry: O all ye works of the Lord, bless ye the Lord. (*Twice*)

DELIVER me from my sundry passions and the gloom of mine offences, O undivided Trinity, uncommingled Unity, and make me to shine with Thy deifying illuminations, that I may contemplate Thy beauty and praise Thee, the Lord of Glory.

Theotokion

O UNBEGOTTEN Father, Who art Mind; O Word, of one nature with Him; O Spirit, of one throne with Them; O essence-transcending, inexpressible, mightily-working Essence and Power and Being, O Trinity and Unity: guard Thy flock by the intercessions of the Theotokos, since Thou by nature art the Friend of man.

ODE NINE

Let every earthborn man

MY whole heart and mind and all the inclinations of my soul and body do I now direct unto Thee, mine Artificer and Deliverer, O Single Sovereignty of Three Lights, and I cry to Thee: Save me, Thy servant, from all manner of temptations and tribulations. (*Twice*)

O FATHER, Word, and Comforter, Who dwellest in unapproachable Light, Sun of Glory, Ruler of Light, lift high our mind and our understanding to Thee, the Most High, and enlighten us with Thine immaculate illuminations, that we may ever glorify Thee, the God of single sovereignty and threefold splendour.

Theotokion

BY the entreaties of the pure Mother of God, O Lord, save them that believe on Thee and de-

clare the one beginningless and eternal essence, and the three divinely sovereign Persons one in form; deem them worthy of Thy dominion and of Thy divine glory.

Then the Triadica and the rest, and the Dismissal.

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Fourth Tone

BEHOLDING the entrance to the grave, and unable to bear the flame of the Angel, the myrrh-bearers stood in awe with trembling, and they said: Was He stolen perchance, Who opened Paradise to the thief? Hath He risen perchance, Who even before the Passion proclaimed His Arising? Truly Christ God is risen, granting life and resurrection to those in Hades.

Glory. *Be quick to anticipate*

SINCE Thou art immortal, Thou didst rise from Hades, O Lord; * and with Thee, O Saviour, Thou didst raise Thy world by Thy sovereign power, O Christ our God. * Thou in strength didst smite down and destroy death's dominion, * showing, O most Merciful, Thy dread Resurrection * to all; for which we glorify Thee, O only Friend of man.

Both now. *Theotokion*

THE mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Tone. Joseph was amazed

THE Lord's Angel Gabriel * descended from the heights above * to the tomb hewn out of rock * wherein the Rock of Life was laid; * and he, arrayed in white, cried to the weeping women: * no longer make lament; * leave off your mournful cries, * ye who ever have * abundant sympathy. * He Whom ye seek with tears and sighings * is truly risen; take courage now. * Wherefore, proclaim ye to the Apostles * that the Lord hath arisen.

Glory.

OF Thine own free will, O Lord, * Thou didst endure death on the Cross * and by mortal men wast laid * in a new sepulchre of stone, * Who with a word didst establish the world's foundations.* The alien was bound * and death was mis'rably * stripped of all his spoils; * all those whom Hades held * cried out to praise Thy Resurrection, * which bringeth life unto all mankind: * Christ God is risen, the Life-bestower, * Who abideth for ever.

Both now. *Theotokion. The Original Melody*

JOSEPH was amazed to see * that which transcended nature's bounds, * for without seed, thou, O Maid, * didst both conceive and bear a Child. * And he remembered the blossoming rod of Aaron, * the dew upon the fleece, * and the unburning bush * which was not consumed, * though it was all aflame. * Thus, thy protector and betrothed cried, * as he bare witness before the priests: * A Virgin beareth, and after childbirth, * still remaineth a Virgin.

After Psalm 118, the Evlogitaria, then the Hypakoë:

HYPAKOË

Fourth Tone

THE myrrh-bearing women ran forth and declared to the Apostles the tidings of Thy wondrous arising, O Christ; for Thou as God art risen, granting great mercy unto the world.

THE HYMNS OF ASCENT IN THE TONE OF THE WEEK

First Antiphon

FROM my youth do many passions war against me; but do Thou Thyself defend and save me, O my Saviour.

YE haters of Sion shall be shamed by the Lord; for, like grass, by the fire shall ye be withered.

Glory; both now.

IN the Holy Spirit every soul is quickened, and through cleansing is exalted and made radiant by the Triple Unity in a hidden, sacred manner.

Second Antiphon

FERVENTLY have I cried unto Thee, O Lord, from the depths of my soul. Let Thy divine hearing be attentive even unto me.

WHOSOEVER possesseth hope in the Lord is above all things that bring sorrow.

Glory; both now.

By the Holy Spirit, the streams of grace gush forth, watering all creation for the begetting of life.

Third Antiphon

Let my heart be lifted unto Thee, O Word, and none of the pleasures of the world shall draw me unto the love of base things.

Even as one hath affection for his mother, so also unto the Lord do we owe a more fervent love.

Glory; both now.

In the Holy Spirit there is a wealth of divine knowledge, divine vision, and wisdom; for in Him the Word revealeth all the doctrines of the Father.

Prokeimenon

Arise, O Lord, help us, and redeem us for the sake of the glory of Thy Name.

Verse: O God, with our ears we have heard, for our fathers have told us the work which Thou hadst wrought in their days, in the days of old.

Then Let every breath, *and the reading of the Seventh Matinal Gospel,* On the first day of the week . . . (*John 20:1–10*). *Then* Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm, and the rest.*

We say the Canon of Pascha with its Heirmos, together with the Canons of the Theotokos, of Mid-Pentecost, and of the Samaritan Woman, to make fourteen in each Ode. Before the Troparia, we say, Glory to Thy holy Resurrection, O Lord *for the Canon of Pascha;* Most Holy Mother of God, save us *for that of the Theotokos; and* Glory to Thee, our God, glory to Thee *for those of Mid-Pentecost and the Samaritan Woman.*

THE CANON OF PASCHA

First Tone

ODE ONE

Heirmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

THE CANON OF THE THEOTOKOS

A Composition of Theophanes. Same Tone and Heirmos

Thou didst break the iron bars of the fixed bound'ry of death, * bearing Life everlasting, * within thy womb, even Christ God, * Who is risen up this day from out of the grave, * enlightening all the world, * O all-blameless Virgin Bride of God.

Seeing now the Resurrection of thy Son and thy God, * rejoice with the wise Apostles, * O purest Virgin graced of God, * and receive thou first of all the Greeting: Rejoice, * since thou art the cause of joy * for all, O blameless Mother of God.

THE CANON OF MID-PENTECOST

Plagal of Fourth Tone. Thou madest the sea a solid wall

Clap your hands, O ye nations; lament, O ye Hebrews. For Christ, the Giver of Life, hath burst the bonds of Hades asunder, and hath raised the dead, and healed diseases with a word. This is our God, Who giveth life unto them that believe in His Name.

O master, Who didst turn the rivers of Egypt into blood, Thou hast shown a comparable wonder by changing the water into wine. Thou didst also raise the dead, accomplishing this sign in these latter times. Glory be to Thine ineffable counsel, O Saviour; glory be to Thy self-abasement, whereby Thou hast made us new.

Thou art the ever-flowing stream of true life, O Lord; Thou art our Resurrection. Willingly didst Thou become weary, O my Saviour, and willingly didst Thou thirst, submitting to the laws of nature. And when Thou camest to Sichar in the flesh, Thou didst ask the Samaritan woman for water to drink.

Theotokion

Thou alone heldest the very Creator in thy womb, O Birthgiver of God, ineffably conceiving Him in the flesh, and remaining a Virgin, while thy virginity in no wise suffered harm. Ever entreat Him unceasingly for thy flock, O pure Virgin, since He is thy Son and God.

THE CANON OF THE SAMARITAN WOMAN

A Composition of Joseph of Thessalonica

Fourth Tone

Heirmos

Thou Who smotest Egypt, and sankest tyrant Pharaoh in the sea, didst save Thy people from

bondage as they sang Moses' song of victory; for He is glorified.

Troparia

He that was buried is risen, and in Himself He raised up with Himself the race of man. Let all creation be exceeding glad, and let the noetic clouds today openly rain down righteousness.

O life-originating Lord, Who didst accept a voluntary Cross in the flesh, Thou didst arise from the dead on the third day, after emptying the treasure-vaults of Hades and leading forth the souls that were fettered.

When the myrrh-bearing women beheld the Angel of lightning form, they withdrew from the tomb in fear. But learning of Christ's arising, they hastened unto the disciples.

O Lord, Who supportest Thy chambers in the waters, Thou, being the Water of Life, didst grant Thy worshipful springs unto the Samaritan woman who asked of Thee, when she had learned of Thy compassion.

Glory.

O trinity, Father, Son, and Spirit, save them that glorify Thee with sincere faith, since Thou art the Creator of all, and grant us forgiveness of sins, inasmuch as Thou art supremely good.

Both now. *Theotokion*

Rejoice, O fiery throne; rejoice, O lampstand all of gold; rejoice, O cloud of light; rejoice, palace of the Word and spiritual table, which worthily barest Christ, the Bread of Life.

Katavasia: It is the day of Resurrection . . .

ODE THREE

Of Pascha. Heirmos

Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

Yesterday I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Of the Theotokos. Same Heirmos

Today I return to the life that is unmingled with any impurity, by the goodness of Him that was born of thee, O most pure, and hath made the light to shine like lightning unto the utmost parts of the earth.

As thou beholdest God, Whom thou didst conceive in the flesh, risen from the dead even as He said, dance for joy, O pure and immaculate Virgin, and glorify Him as God.

Of Mid-Pentecost. My heart is established

Judge not according to appearance, O ye Jews, said the Master in His teaching, when He came unto the temple, as it is written, at the midst of the feast ordained by the Law.

Judge not according to appearance, O ye Jews, for Christ is come, He Whom the Prophets called: He that cometh out of Sion and calleth back the world.

Even though ye believe not His words, O ye Jews, be persuaded by the works of the Master. Why are ye deceived, rejecting the Holy One, of Whom Moses wrote in the Law?

Theotokion

Thou, while being one of the Trinity, becamest flesh, neither undergoing change in Thine essence, nor burning the uncorrupted womb of her that gave Thee birth, O Lord, Who art wholly God and Fire.

Of the Samaritan Woman. Heirmos

My heart is established in the Lord, Who granteth his prayer to him that prayeth; for the bow of the mighty is become weak, and the strengthless have girded themselves with power.

Troparia

Thou wast willingly lifted up upon the Tree, O Word, and the rocks were rent asunder at the sight thereof, and all creation was in tumult, and the dead rose from the tombs as from sleep.

When they beheld Thee come unto Hades with Thy soul, O Word, all the souls of the righteous were loosed from everlasting bonds, singing the praise of Thy sovereign power, which passeth understanding.

An Angel shining like lightning spake unto the Myrrh-bearers: Why are ye astonished? Why do ye bring myrrh and seek the Master in the grave, O ye women? He is risen, and hath raised the world with Himself.

Since Thou art Life and the Well-spring of Immortality, Thou sattest at the well, O Compassionate One, and didst fill with Thine all-wise streams the Samaritan woman who asked them of Thee as she sang Thy praise.

Glory.

The Father, the Son, and the Divine Spirit is praised as one God in Trinity over all, Whom the orders of the Heavens glorify with fear as they loudly cry out: Holy, Holy, Holy art Thou unto the ages.

Both now. *Theotokion*

Inexplicably conceiving in thy womb the God of all, O Virgin Mother, thou gavest birth past mind and speech, remaining a virgin, even as thou wast before giving birth, O Bride of God.

Katavasia: Come, let us drink a new drink . . .

KONTAKION OF MID-PENTECOST
Fourth Tone. Thou Who wast raised up

O sovereign Master and Creator of all things, * O Christ our God, Thou didst cry unto those present * at the Judaic Mid-feast and address them thus: * Come and draw the water of * immortality freely. * Wherefore, we fall down before * Thee and faithfully cry out: * Grant Thy compassions unto us, O Lord, * for Thou art truly the Well-spring of life for all.

SESSIONAL HYMNS
Of the Samaritan Woman. Same Melody

Let Heaven joyfully resound and make merry; * let things on earth dance in exceeding great gladness; * for from a Virgin, Christ hath now appeared as man, * by His own death rescuing * all mankind from corruption, * and with wonders shining on * the Samaritan woman; * for asking water, He bestowed on her * the spring of cures, as the only immortal God.

Glory; both now. *Of Mid-Pentecost. Same Melody*

O sovereign Master and Provider of wisdom,* Thou in the midst of the Mosaic feast camest * into the temple, where Thou sattest down to teach, * crying out for all to hear: * Ye that thirst, come, approach Me; * drink ye of the flowing streams * that I now grant you freely, * through which ye men shall every one partake * of everlasting delight and the life divine.

ODE FOUR
Of Pascha. Heirmos

Let the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

Christ revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

Christ, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

David, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfilment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Of the Theotokos. Same Heirmos

He that fashioned Adam thy forefather, O pure one, is fashioned from thee, and today by His own death He hath destroyed death, which came by Adam, and hath made all men bright with the divine lightnings of the Resurrection.

Seeing Christ, Whom thou didst conceive, shining from the dead with exceeding beauty for the salvation of all, do thou glorify Him today with the Apostles while rejoicing, O pure one, who art beautiful, and unblameable, and fair among women.

Of Mid-Pentecost. With spiritual eyes the Prophet Abbacum

If the Messiah must come, and Christ is the Messiah, O ye lawless, why do ye not believe in Him? Behold, He is come, and the things He doeth bear Him witness: He made the water into wine and strengthened the paralytic by a word.

SINCE ye understand not the Scriptures, ye are all deceived, ye lawless Hebrews; for Christ is truly come and hath enlightened all, and hath shown many signs and marvels among you. In vain do ye deny Him that is the true Life.

CHRIST cried unto the Jews: One work have I shown you, and now ye all marvel. Ye circumcise a man even on the Sabbath, He saith; why then do ye accuse Me, Who have raised up a paralytic by a word?

Theotokion

O BRIDE of God and pure Virgin Mother, who heldest God uncircumscribedly in thy womb: Cease not to intercede in our behalf, that through thee we may be delivered from adversities, for we ever flee to thee for refuge.

Of the Samaritan Woman. Heirmos

I HAVE heard Thy report, O Lord, and I was afraid; I considered Thy works and I was amazed, for the earth is full of Thy praise.

Troparia

LET the heavens be glad, let all creation keep festival; the Lord is risen and hath appeared to all His wise Apostles.

WHEN Christ died, thy dominion was swallowed up, O Death. At His Arising the dead came forth from the graves as from bridechambers.

WHY mourn ye, O women? Why seek ye with myrrh the Immortal? He is risen as He said, spake the Angel to the Myrrh-bearers.

O LORD, when the Samaritan woman asked water of Thee, Thou didst grant her knowledge of Thy power; wherefore, she thirsteth not unto the ages, singing Thy praise.

Glory.

O TRINITY transcendent in essence, Father and Word and Divine Spirit, co-beginningless and of one power: save us all who faithfully praise Thee.

Both now. *Theotokion*

THE lawgiver beheld thee in time past as an unburning bush, and Daniel perceived thee as a holy mountain, O Lady and only Virgin Mother.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things . . .

ODE FIVE

Of Pascha. Heirmos

LET us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

WHEN those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

BEARING lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Theotokos. Same Heirmos

THE company of the pious is enlightened by the divine and life-bringing beams of thy Son's Resurrection, O immaculate Mother of God, and it is filled with joy.

THOU didst not open the gates of the Virgin when Thou wast incarnate; Thou didst not loose the seals of the sepulchre, O King of creation. Wherefore, when she saw Thee arisen, she rejoiced.

Of Mid-Pentecost. O Lord our God, grant us peace

MAKING Thine Apostles illustrious with miracles, and magnifying Thy disciples with signs, Thou hast glorified them throughout the world and hast given them Thy Kingdom, O our Saviour.

THE disciples have enlightened all the ends of the earth with miracles and doctrines, and in manifold ways they preached the word of Thy Kingdom, O Christ Saviour.

WE send up praise unto Thy sovereignty, and we offer a hymn unto Thee Who hast appeared on the earth for our sakes, and hast enlightened the world, and recalled Adam.

Theotokion

THY womb is become a holy table which holdeth the Heavenly Bread, whereof whoever eateth dieth not, as the Nourisher of all hath said, O Birthgiver of God.

Of the Samaritan Woman. Heirmos

CAUSE the light of Thy commandments to dawn upon me, O Lord, for my spirit waketh unto Thee at dawn and praiseth Thee, O Christ; for Thou art our God, and unto Thee have I fled for refuge, O King of Peace.

Troparia

WHEN the Myrrh-bearers reached Thy holy sepulchre early in the morning, they beheld a young man shining like lightning, and they were amazed to learn of Thy divine arising, O Christ.

DEATH is slain, Hades is taken captive, and those in bonds are freed by Christ's Resurrection. Let us rejoice and clap our hands, celebrating radiantly.

LEAP for joy, O ye Apostles, and form a choir, ye Angels; all ye earthborn, be glad; for the Lord is risen, corruption hath been banished, sorrow hath ceased, and Adam danceth for joy.

SINCE Thou art the Fountain of Life, O Lord, Thou gavest the water of life and forgiveness and knowledge unto the Samaritan woman who once asked for it; wherefore, we praise Thine unspeakable compassions.

Glory.

WE reverence the Unity of three hypostases, the Trinity one in essence: Father, Word, and Holy Spirit, one God undivided in nature, the Maker and Lord and Sovereign of all.

Both now. *Theotokion*

WE call thee the impassable gate, the land untilled, the ark bearing the Manna, the vessel and lampstand and the censer of the immaterial fiery Coal, O pure Virgin.

Katavasia: Let us arise in the deep dawn . . .

ODE SIX

Of Pascha. Heirmos

THOU didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

HAVING kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O MY Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Theotokos. Same Heirmos

HE that was anciently held by death and corruption is led up unto the incorruptible and everlasting life by Him that was incarnate of thine immaculate womb, O Virgin Theotokos.

HE that descended and dwelt and was incarnate in thy womb past understanding, descended into the deepest parts of the earth, and raised up Adam with Himself when He arose from the grave.

Of Mid-Pentecost. The waves of life

O JESUS, Who diligently carest for all the farthest parts of the earth, Thou wentest up to the temple at Mid-feast, as John doth cry, and Thou taughtest the multitudes the word of truth.

THOU didst accomplish the work of the Father and didst confirm Thy words by Thy deeds, performing healings and signs, O Saviour, raising the paralytic, cleansing lepers, and resurrecting the dead.

THE beginningless Son received a beginning and became man, taking upon Himself what is proper to our nature. And in the midst of the feast He taught, saying: Run to the ever-flowing Spring, and draw forth life.

Theotokion

WE praise thee as a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O Maiden, pure Bride of God; for from thee God truly became incarnate, making us to live.

Of the Samaritan Woman. Heirmos

LET not the tempest of water overwhelm me, nor let the deep swallow me up; for I am cast off into the depths of the heart of the sea of mine evils. Wherefore, I cry to Thee like Jonas: Let my life come up out of corruption unto Thee, O our God.

Troparia

THE transgressors nailed Thee to the Cross, O Jesus, and pierced Thee with a spear, O Christ, and the noble Joseph buried Thee in the new sepul-

chre, whence arising in glory, O Saviour, Thou hast raised up with Thyself all creation, which praiseth Thy dominion.

THOU mightily smotest the bars and gates of Hades in pieces and didst arise as God, O Master; and when Thou didst meet the women, Thou didst say unto them: Rejoice; and Thou sentest them to tell the disciples: He that liveth is risen and hath appeared, enlightening the uttermost parts of the earth.

HE that in time past appeared as a young man shining exceedingly like lightning cried out: Wherefore do ye weep? Why bring ye myrrh as to a mortal, O ye women? Christ is risen, leaving the linen shrouds behind empty. Go and proclaim His Arising to His friends.

SINCE Thou, O Good One, art an unstinting stream of life and abyss of mercy, while taking Thy journey Thou sattest at the well of the oath and didst cry unto the Samaritan woman: Give Me water to drink, that thou mayest receive the streams of forgiveness.

Glory.

WITH the incorporeal powers, I faithfully praise the unoriginate Father, and the Son of one throne with Him, and the consubstantial Spirit, even one Essence, and Nature, and Glory, and one Kingdom, the God and Creator of all, the Sustainer of all.

Both now. *Theotokion*

WE praise thee who alone gavest birth as a virgin and keptest thy womb incorrupt, O pure Lady, throne of the Lord, gate and mountain, noetic lampstand, bridechamber of God altogether filled with light, manifest tabernacle of glory, and ark and vessel and table.

Katavasia: Thou didst descend . . .

KONTAKION OF THE SAMARITAN WOMAN
Plagal of Fourth Tone

HAVING come to the well in faith, the Samaritan woman beheld Thee, the Water of Wisdom, whereof having drunk abundantly, she, the renowned one, inherited the Kingdom on high for ever.

OIKOS

LET us hear of the august mysteries, as John teacheth us what cometh to pass in Samaria, how the Lord speaketh unto a woman, asking water of her, even He that gathered the waters into their congregations, Who is of one throne with the Father and the Spirit; for He, the Renowned One, came, seeking out His image for ever.

The Synaxarion of the Menaion, then the following:

✠ On this day, the fifth Sunday of Pascha, we celebrate the feast of the Samaritan Woman.

Verses

Coming to obtain the corruptible water, O woman,
Thou drawest living water, wherewith thy soul's stains thou washest.

By the intercessions of Thy Martyr Photine, O Christ God, have mercy on us. Amen.

ODE SEVEN
Of Pascha. Heirmos

THE only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

THE godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

WE celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

TRULY sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Theotokos. Same Heirmos

THY Son, O all-blameless Lady, having put death to death, hath today given everlasting life to all mortals unto ages of ages, even He that alone is blessed, the supremely glorious God of our Fathers.

HE that ruleth as King of all creation, becoming man, dwelt in thy womb, O graced of God. And after enduring the Cross and death, He arose in divine magnificence, and raised us up with Himself, since He is omnipotent.

Of Mid-Pentecost. The furnace of the Chaldees

THOU, that art rest for all, grewest weary in the flesh; Thou that art the Fountain of Miracles didst willingly thirst. Thou soughtest water, O Jesus, promising living water.

THOU spakest with a Samaritan woman, O Lord, reproving the senselessness of the lawless Hebrews. For whereas she believed Thee to be the Son of God, they denied Thee.

WE that eat the bread of the flesh of the Lord, and receive the blood from the Master's side, shall abide in newness of spirit, living by grace.

Theotokion

THOU didst contain in thy womb the uncontainable Word; thou didst suckle at thy breasts Him that nourisheth the world, and heldest in thine arms the Maker of all, O pure Birthgiver of God.

Of the Samaritan Woman. Heirmos

DELIVER us not up utterly, for Thy Name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, O Lord, the God of our Fathers, Who art supremely exalted unto the ages.

Troparia

THOU wast willingly numbered with the transgressors at the time of Thy divine Passion, O compassionate Christ; and seeing these things, the earth quaked, and the rocks were rent asunder by almighty command, O Incomprehensible One, and the dead from ages past arose.

DESCENDING with Thy soul into the nethermost parts of Hades, Thou valiantly leddest out all the prisoners whom death, the bitter tyrant, held from the beginning of time, as they cried unto Thee, O Christ God: Glory be to Thy dread dispensation.

THE young man who appeared said unto the women: Why seek ye among the dead Him that liveth unto the ages? He is risen, as He said. Behold, as ye see, empty are the linen clothes, empty is the grave. Go with haste; tell the Apostles.

THOU art the Water of Life, cried the Samaritan woman unto Christ. Give me to drink, therefore, who always thirst for Thy divine grace, O Word, that I may no longer be held by the drought of ignorance, but may proclaim Thy mighty acts, O Lord Jesus.

Glory.

WE praise the Father and the Son and the Divine Spirit, the Trinity undivided in nature and divided in Persons, one Essence naturally united, the beginningless Creator and God of all, Whom all the orders of the Heavens praise.

Both now. *Theotokion*

AFTER an awesome childbirth, thou wast preserved a pure Virgin, O holy Theotokos. Wherefore, with voices never silent all the Angel choirs and all the generations of men praise thee, the pure vessel of the Uncontainable One.

Katavasia: The only blest . . .

ODE EIGHT

Of Pascha. Heirmos

THIS chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

COME, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

CAST thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, thy children have assembled unto thee from the West, the North, the Sea, and the East, in thee blessing Christ unto the ages.

O FATHER Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Theotokos. Same Heirmos

THROUGH thee came the Creator into the world, O Virgin Theotokos, and having burst the belly of Hades, He gave the Resurrection unto us mortals. Wherefore, we bless Him unto the ages.

WHEN thy Son destroyed all the might of death, O Virgin, as the mighty God He exalted and deified us with Himself by His Resurrection. Wherefore, we sing His praise unto the ages.

Of Mid-Pentecost. O ye Angels and ye Heavens

COME, ye peoples, behold Him that is praised upon a throne of glory, being blasphemed by

lawless people. And as ye look on Him, praise Him as the Messiah that was foretold of in the Prophets.

THOU art truly the Christ, Who comest into this world, and from Whom is salvation and the forgiveness of our Fathers' failings; Thou art the true Life of them that have believed in Thee.

AS it is written, the Wisdom of God came into the temple at Mid-feast and taught that He is truly Christ the Messiah, from Whom cometh salvation.

Theotokion

TELL us, O Theotokos: How hast thou given birth to Him that timelessly shone forth from the Father and is praised together with the Holy Spirit?—except it be as He only knoweth, Who was well pleased to be born of thee.

Of the Samaritan Woman. Heirmos

THOU hast constituted all things in Thy wisdom, O Master; Thou didst set in place the depths of the earth, fixing them upon waters for their foundation according as Thou knowest. Wherefore we all cry out in song: O ye works of the Lord, unceasingly bless ye the Lord.

Troparia

THOU didst willingly suffer death, O only Immortal; Thou tookest Hades captive; Thou didst shatter the gates of brass, O Heavenly King, and those bound from ages past Thou leddest thence, as they unceasingly praised the dominion of Thy goodness.

THOU wast voluntarily raised up on the Tree, O Long-suffering Lord, and the rocks were rent, the sun was quenched, the veil of the temple was rent in twain, the earth was shaken, and ludicrous Hades shuddered with fear and set loose all that were in bonds.

THOU didst appear to them that sat in darkness, O Lord, since Thou art the never-setting Light and the Life of all. Wherefore, when the assembly of the righteous beheld Thee, O Word, they leaped for joy and cried: Thou art come to set all loose from their bonds; we praise Thy dominion.

THOU sattest near a well at the sixth hour, O Saviour, and in Thine abundant compassion Thou gavest the Samaritan woman living water and floods of knowledge. With her we all cry out in song: O ye works of the Lord, unceasingly bless ye the Lord.

We bless Father, Son, and Holy Spirit, the Lord.

WE praise the Father Who is without beginning from before all time, the co-beginningless Son, and the Holy Spirit, the Three Who are one God, uncommingled, undivided, the Artificer of all, the self-determining dominion of equal power, and we cry: O ye works of the Lord, unceasingly bless ye the Lord.

Both now. *Theotokion*

BY a coal was Esaias cleansed, foreheralding the noetic fiery Coal incarnate of thee past understanding, which burneth away all the matter of the sins of mortals, and deifieth our nature for His compassion's sake, O all-blameless Virgin.

Katavasia: This chosen and holy day . . .

ODE NINE

More honourable *is not chanted.*

Of Pascha. Heirmos

SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

O THY divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O GREAT and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.

Of the Theotokos. Same Heirmos

WITH one voice, O Virgin, we the faithful call thee blest. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there hath shone on us today the light of thy Son's Resurrection from the dead.

BE glad, be joyous, thou divine portal of the light; for Jesus, Who hath set in the tomb, hath dawned forth, shining more radiantly than the sun, and hath illumined all the faithful, O Lady, most graced of God.

Of Mid-Pentecost. Virginity is alien to mothers

THOU wentest up into Thy temple at the Judaic Mid-feast, and, O my Saviour, Thou taughtest

all. And the Jews marvelled and said: Whence knoweth this man letters, having never learned?

My Redeemer, welling forth gifts of healings, performed strange marvels and wondrous signs, driving away diseases, and healed the ailing, but the Jews raged with frenzy at the multitude of His miracles.

The carnal Jew, understanding after the flesh the things that are written, both stumbleth against the letter, and striveth against the Spirit of truth; but we, rejecting the carnal Jew, mind the things of the Spirit.

Theotokion

Thou hast contained in thy womb, O Virgin Mother, One of the Trinity, Christ the Giver of Life, Whom all creation praiseth, and before Whom the thrones on high tremble. Entreat Him, O all-blessed Maid, that our souls be saved.

Of the Samaritan Woman. Heirmos

The God of Israel hath showed strength with His arm; He hath put down the mighty from their seats, and exalted them of low degree, whereby the Dayspring from on high hath visited us, and hath guided us into the way of peace.

Troparia

Behold, Christ, the Life of all, of His own will was seen hanging upon the Tree; and on beholding this, the earth was shaken, and many of the bodies of the Saints that slept arose and appeared, and the prison-house of Hades was shaken.

Having destroyed the tyranny of death, O Christ, Thou camest forth comely from the grave like a bridegroom from a bridechamber, and didst burst the bars of Hades with divine power, and madest the world to shine with the noetic light of Thine Arising.

Let us all now form spiritual choirs and cry: The Lord is risen; let the earth be exceeding glad, let heaven make merry, let the clouds rain down showers of righteousness upon us, who joyfully keep festival and sing the praise of Christ.

The Life of the living, the Well-spring of good things, the Lord richly raineth down teachings and crieth out to the woman: Give Me water to drink, that I may give thee water that shall dry up the fountains of thy sins.

Glory.

The Unity of Three Suns, even the beginningless Father, Son, and Spirit, is indivisibly one Light, one Godhead, the Life and Maker of all. Together with the incorporeals, O ye faithful, let us sing His praise while sacredly offering thrice-holy songs.

Both now. *Theotokion*

Since thou art become the dwelling-place of the Light, O pure Virgin, illuminate the eyes of my soul, bedimmed as they are through the enemy's many devices, and vouchsafe that with a pure heart I may see clearly the Light that shone from thee past all understanding.

Katavasia: Shine, shine . . .

Then Holy is the Lord our God. (*Thrice*)

EXAPOSTILARION OF PASCHA
Second Tone

When Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Another, of the Samaritan Woman. Same Tone
Hearken, ye women

Thou camest to Samaria, * my Saviour, Thou Almighty Lord, * and speaking there with a woman, * Thou didst entreat her for water, * Who for the Hebrews broughtest forth * fresh water from a flinty rock; * and her Thou broughtest unto faith * in Thee, and now she enjoyeth * life in the Heavens for ever.

Of Mid-Pentecost. Same Melody

At Mid-feast Thou, O Friend of man, * wast present in the temple's courts * and Thou didst say to the people: * All ye that thirst, come draw water: * come unto Me and draw ye forth * the living water springing up, * for through this, ye shall all enjoy * sacred delight and divine grace * and life immortal for ever.

For the Praises we allow for eight verses and chant the following six Stichera of the Resurrection and two of the Samaritan woman:

Of the Resurrection. Fourth Tone

O Thou Who didst endure the Cross and death, and didst arise from the dead, O Almighty Lord, we glorify Thy Resurrection.

By Thy Cross, O Christ, Thou hast freed us from the ancient curse; and by Thy death, Thou hast destroyed the devil, who tyrannized our nature; and by Thine Arising, Thou hast filled all things with joy. Wherefore, we cry to Thee: Thou Who didst arise from the dead, Lord, glory be to Thee.

By Thy Cross, O Christ Saviour, guide us unto Thy truth, and deliver us from the snares of the enemy. Thou Who didst arise from the dead, raise us up who have fallen in sin, stretching out Thy hand to us, O man-befriending Lord, through the intercession of Thy Saints.

Without parting from the bosom of Thy Father, O only-begotten Word of God, Thou camest upon the earth, changelessly becoming man, out of love for man. And Thou didst endure the Cross and death in the flesh, Thou Who art impassible in Thy Godhead. And having risen from the dead, Thou didst grant immortality unto the race of man, since Thou alone art omnipotent.

Anatolian Stichera

Thou didst accept death in the flesh, thereby obtaining immortality for us, O Saviour. And Thou didst dwell in the grave, that Thou mightest free us from Hades and raise us up together with Thyself, for Thou didst suffer as man, but didst arise as God. For this cause do we cry: Glory be to Thee, life-giving Lord and only Friend of man.

Rocks were rent asunder, O Saviour, when Thy Cross was fixed in Calvary. The gate-keepers of Hades were terrified when, as a mortal, Thou wast laid in the tomb; for, having destroyed the might of death, by Thy Resurrection Thou didst grant incorruption unto all who had died, O Saviour. O life-giving Lord, glory be to Thee.

Stichera of the Samaritan Woman. Third Tone

Verse: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Let Heaven and earth radiantly rejoice today, for Christ hath appeared incarnate as man, that He might deliver the whole race of Adam from the curse; and when He came to Samaria, He was made marvellous with miracles. He that is compassed about by the waters of the clouds standeth nigh unto a woman and seeketh water. Wherefore, let us the faithful all worship Him, Who of His own will became poor for our sake in His compassionate counsel.

Plagal of Second Tone

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

Thus saith the Lord unto the woman of Samaria: If thou knewest the gift of God, and Who it is that saith to thee: Give Me water to drink, thou wouldst have asked of Him, and He would have given thee to drink, that thou mightest never thirst unto eternity, saith the Lord.

Glory. *Same Tone*

The Well-spring of the principle of life, Jesus, our Saviour, came to the well of the Patriarch Jacob, and sought water from a Samaritan woman that He might drink. And when she answered Him that the Jews had no dealings with the Samaritans, the wise Creator diverted her by the sweetness of His words rather to seek of Him the everlasting water, which, when she received it, she proclaimed to all, saying: Come and see the Knower of things hidden, God Who is come in the flesh to save man.

Both now. *Theotokion*

Most blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology, and the remainder of Matins.

In the First Hour, the following Matinal Doxasticon:

Grave Tone

Behold, the darkness and the dawn: and why hast thou stood without at the sepulchre, O Mary, having great darkness in thy mind? Because of this, thou didst ask: Where hath Jesus been laid? But see both the disciples running together, how they surmised His Resurrection from the linen clothes and the napkin; and they remembered the Scripture concerning Him. Together with them, we who also have believed through them, praise Thee, O Christ, the Giver of life.

THE LITURGY

The Typica, and for the Beatitudes, the following four in the Tone of the Week, then hymns from the third Ode of the Canon of Mid-Pentecost, and from the sixth Ode of the Canon of the Samaritan Woman.

Fourth Tone

BECAUSE of the tree, Adam lost his habitation in Paradise; by the Tree of the Cross, the thief inhabited Paradise; for the one, by tasting, set at nought the commandment of the Creator; and the other, who was crucified with Thee, confessed Thee, the hidden God, as he cried: Remember me in Thy Kingdom.

O ONLY Immortal One, Who wast crucified, and didst arise from the grave on the third day as One Mighty, and didst raise up Adam, the first-fashioned man, vouchsafe that I also, O Lord, may turn unto repentance with my whole heart, and may ever cry unto Thee with fervent faith: Remember me, O Saviour, in Thy Kingdom.

TRULY Christ is risen, and the grave doth bear witness, O ye lawless; for leaving the grave-clothes behind, He hath arisen on the third day; the stone was sealed and guards stood before the tomb. Hades hath been despoiled, death hath died. Believe with us, therefore, in His Resurrection.

UNTO Him that arose from the dead and despoiled the dominion of Hades, and Who was seen by the myrrh-bearing women and said, Rejoice, let us offer entreaty, O ye faithful, that He deliver from corruption the souls of us who ever cry unto Him with the voice of the grateful thief: Remember us also in Thy Kingdom.

The Prokeimenon of the Epistle. Fourth Tone

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

The Acts of the Apostles (11:19–30)

In those days, the Apostles that were scattered abroad . . .

Alleluia. Fourth Tone

Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

The Holy Gospel according to Saint John (4:5–42)

At that time, Jesus came to a city of Samaria . . .

Instead of It is truly meet, *we chant the Megalynarion* The Angel cried *and the second Troparion of the ninth Ode of the Canon of the Theotokos,* Be glad, be joyous, thou divine portal of the light.

The Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

SUNDAY OF THE FIFTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Plagal of First Tone. Rejoice

SHINING with mid-day splendour and cheer, * the bright, all-holy, and delightful mid-festival * of our Saviour's Resurrection today hath clearly appeared, * lighting up the world with gifts of grace divine; * ablaze with the wondrous signs of Christ's Rising, it flasheth forth * manifest tokens of divine incorruption's grace * and it doth foreshow His Ascension up to the heights; * now doth it bring to light the Spirit's advent belov'd of all: * the most illustrious festival of all-worshipful Pentecost. * It also bestoweth * the great mercy and the peace of the Lord upon our souls.

ON this, the Mid-feast, Jesus the Lord, * Himself the River of Divine Glory, granteth all * the floods of His great compassion, and He doth openly cry: * Ye that are athirst, come, draw forth for yourselves. * For being Himself the gulf of great mercy, the infinite * spring of compassion, He doth wash failings clean away, * purgeth all disease, floodeth pardon on all the world, * saveth all them that keep His Resurrection's high festival, * protecteth them that with longing extol and honour His ven'rable * Ascension in glory; * and He granteth His great mercy and peace unto our souls.

STANDING within the temple was God, * the very Lord, boundless and uncircumscribable; * for though He became a mortal and circumscribed in the flesh * for us, yet by nature He was ever God. * To

all men, He overflowed with divine and life-streaming words * as He addressed all: Cleanse your souls, be ye purified, * quench the burning heat of the passions with cooling dew. * Let no one be deprived of this divine drink, ye sons of men; * for I bestow the divine grace of that immortal and better life; * and he will share with Me, * the Creator, in the Kingdom, and shall be glorified.

And three from the Menaion.

Glory; both now. *Plagal of Fourth Tone*

At the midst of the feast, before Thy Passion and glorious Resurrection, O Lord, Thou wast in the temple teaching the disobedient Jews, Pharisees, and Scribes, O Good One, crying unto them: Whosoever thirsteth, let him come unto Me and drink; he that believeth in Me, rivers of the water of the life of the Divine Spirit shall flow forth from his belly. O how ineffable is the wisdom of Thine understanding! O our God, Who fillest all things, glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

Fourth Tone. Of the Resurrection

In worshipping Thy life-creating Cross unceasingly, O Christ God, we glorify Thy Resurrection on the third day; for thereby hast Thou renewed the corrupted nature of man, O Almighty One. And Thou hast shown us the way up unto the Heavens, since Thou alone art good and the Friend of man.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction. The Original Melody

O Lord, although I desired to blot out * with my tears the handwriting of my many sins, * and for the rest of my life to please Thee * through sincere repentance, yet doth the enemy * lead me astray, as he warreth * against my soul with his cunning. * O Lord, before I utterly perish, do Thou save me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

O thou Who art glorified in the memorial of Thy Saints, O Christ God: since Thou art entreated by them, do Thou send down upon us Thy great mercy.

Glory; both now. *Plagal of Second Tone*

As we come together on the Mid-feast between Thy Resurrection and the divine coming of Thy Holy Spirit, O Christ, we praise the mysteries of Thy wonders. Wherefore, on this day do Thou send down upon us Thy great mercy.

The Dismissal Hymn: At Mid-feast . . .

And the remainder of Vespers, and the Dismissal.

MONDAY OF THE FIFTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Fourth Tone. Of the Resurrection

Beholding the entrance to the grave, and unable to bear the flame of the Angel, the myrrh-bearers stood in awe with trembling, and they said: Was He stolen perchance, Who opened Paradise to the thief? Hath He risen perchance, Who even before the Passion proclaimed His Arising? Truly Christ God is risen, granting life and resurrection to those in Hades.

A Hymn of Compunction

Do Thou visit my lowly soul, O Lord, which hath wasted its whole life in sins; and even as Thou didst receive the harlot, receive me also, and save me.

Martyricon

Today, on the memorial of the prizewinners, the armies of Angels are present to enlighten the minds of the faithful, and to make the world radiant with grace. Since Thou art entreated by them, O God, grant unto us great mercy.

Theotokion

An invincible wall art thou for us Christians, O Virgin Theotokos; for we who flee unto thee for refuge remain unwounded. And when again we sin, we cry to thee: Rejoice, O Full of Grace, the Lord is with thee.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of Fourth Tone. By conceiving the Wisdom

God the Father's divine Wisdom and His Word, * He that gave the Apostles the word of God, * to preach to the farthest parts * His blest advent upon the earth, * was by Hebrew deceivers most frightfully vilified * and abused madly as a deceiver and demonized. * But He, without anger, said to them with forbearance: * Judge not injudiciously * against Me, ye that break the law. * Wherefore, let us cry out to Him: * O Friend of man, O Christ our God, * send down unto us forgiveness of our sins, * for Thine incomp'rable glory * do we hymn and praise with faith. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of Mid-Pentecost.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Fourth Tone. Of the Resurrection

O thou Who didst endure the Cross and death, and didst arise from the dead, O Almighty Lord, we glorify Thy Resurrection. (*Twice*)

A Hymn of Compunction

I am a sheep of Thy rational flock, and I flee unto Thee, the Good Shepherd. Seek me out who am gone astray, O God, and have mercy on me.

Martyricon

Who would not be astonished, O holy Martyrs, on beholding the good fight which ye fought? How, while confessing Christ and armed with the Cross, ye vanquished the bodiless enemy, though ye were in the body? Wherefore, ye were worthily shown to be expellers of demons and adversaries of the heathen. Intercede ye unceasingly that our souls be saved.

Glory; both now. *Plagal of Fourth Tone*

At the Mid-feast of Pascha Thou wentest up into the sacred temple, O our Saviour. And standing in the midst of the throng, Thou taughtest them with boldness and didst say: I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of immortal life.

For the Aposticha of the Praises, the following Stichera:

Second Tone. O house of Ephratha

Bowing the heavens, Thou * didst come down, O my Saviour, * and free from change, didst put on * our flesh from a pure Virgin to pour forgiveness forth to me.

Verse: Remember Thy congregation, which Thou hast purchased from the beginning.

Thou, being God the Word, * Who art in God completely, * didst will to save from stumblings * my lost and erring soul, that Thou also mightest be in me.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

O king of all, Thou art * that great and Holy Wisdom * through Whom in boundless wisdom * the Father with the Spirit created the whole universe.

Glory; both now. *Plagal of Second Tone*

Let us cleanse the secret places of our minds and illuminate the lamps of our souls, and we shall behold Christ our Life coming to the temple, in the excess of His goodness, that He might triumph over the enemy and save our race, through the Passion of the Cross and the Resurrection. Let us cry unto Him: O incomprehensible Lord, glory be to Thee.

And the remainder of Matins, and the Dismissal.

MONDAY OF THE FIFTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone. Thou art the joy

The Lord Creator of all things and the Provider of Life, * He Who with God the Father is the Word co-eternal, * willingly incarnate of a Virgin most pure * and becoming a man in truth, * hath poured out doctrines of wisdom ineffable * on all men since He is good to all.

At the Jews' Mid-feast Thou wentest into the temple, O Christ; * and Thou, the Lord and Master

of the Law, as is written, * taughtest with authority, not as the scribes, * whom Thy words put to open shame; * and at Thy wisdom of speech, all were sore amazed, * and the splendour of Thy miracles.

THE great Provider of wisdom, the Giver of good things, * He that doth pour divine streams from a spring ever-flowing, * crieth out: Come unto Me, all ye that thirst; * draw the water of life, and drink: * out of your belly shall rivers of gifts divine * pour abroad in never-ceasing floods.

And three from the Menaion.

Glory; both now. *Second Tone*

WHEN Thou camest into the temple at Mid-feast, O Christ God, Thou taughtest the people, crying out: He that believeth in Me, though he die, yet shall he live. But the Jews, with the Pharisees and Sadducees and Scribes, gnashed their teeth, and said: Who is this man that speaketh blasphemies? For they reckoned not that Thou art our God, glorified with the Father and the Spirit from before all the ages. Glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

Fourth Tone. Of the Resurrection

THOU didst annul the sentence of the tree of disobedience, O Saviour, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God Thou didst rend asunder the bonds of death. Wherefore, we worship Thy Resurrection from the dead, while crying out in gladness: O Almighty Lord, glory be to Thee.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction. O Lord, although I desired to blot out

WHAT man who, being tossed in the tempest, * fleeth to this haven and is not saved from harm? * Or who in sorrow and pain doth fall down * before this Physician and is not fully healed? * O Thou Creator of all things, * O Thou Who healest the ailing: * O Lord, before I utterly perish, do Thou save me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

O THOU Who acceptest the patient endurance of the holy Martyrs, accept also this hymnody from us, O Friend of man. By their entreaties, do Thou grant us great mercy.

Glory; both now. *Third Tone*

AT the midst of the feast we glorify Him that wrought salvation in the midst of the earth. In the midst of two thieves did Life hang upon a Tree; He was silent unto him that blasphemed, but unto him that believed, He cried: Today thou shalt be with Me in Paradise. He descended into the grave, despoiled Hades, and arose on the third day, saving our souls.

The Dismissal Hymn: At Mid-feast . . .

And the remainder of Vespers, and the Dismissal.

TUESDAY OF THE FIFTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Fourth Tone. Of the Resurrection. Joseph was amazed

OF Thine own free will, O Lord, * Thou didst endure death on the Cross * and by mortal men wast laid * in a new sepulchre of stone, * Who with a word didst establish the world's foundations.* The alien was bound * and death was mis'rably * stripped of all his spoils; * all those whom Hades held * cried out to praise Thy Resurrection, * which bringeth life unto all mankind: * Christ God is risen, the Life-bestower, * Who abideth for ever.

A Hymn of Compunction. Same Melody

O MY soul, consider well * how we shall stand before the Judge. * At that dreadful judgment seat, * terrible thrones shall be set up; * and all men's deeds shall be laid bare for trial and judgment. * For in that hour, the Judge * shall not be moved by pleas; * terrifying fire * shall stand in readiness * to overwhelm the hardened sinners * with a great roar like a raging sea. * My soul, consider well these coming terrors, * and correct all thy doings.

Martyricon

ADORNED in the blood of Thy Martyrs throughout all the world as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy commonwealth, and great mercy to our souls.

Theotokion

FEARFUL is the mystery and strange the miracle, how the Virgin bare Thee, the Creator of all, and yet remained whole and a virgin after giving birth. O Thou Who wast born of her, stablish the Faith, subdue the nations, and grant peace unto the world, since Thou art the Friend of man.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of Fourth Tone. By conceiving the Wisdom

POURING out on the world ever-flowing streams * of the water of wisdom and life, O Lord, * Thou callest all men to draw * from that well-spring that saveth souls; * for the man who receiveth and keepeth Thy sacred law, * thereby quencheth the coals of delusion and false belief. * Wherefore, he shall not thirst to the ages, O Saviour, * nor fail to be filled with Thee, * King of Heaven and Sovereign Lord. * Wherefore, we laud and glorify * Thy sovereignty and pow'r, O Christ God, * as we ask that pardon of our trespasses * might be sent down on Thy servants * freely and abundantly. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of Mid-Pentecost with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of Mid-Pentecost.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Fourth Tone. Of the Resurrection

BY Thy Cross, O Christ, Thou hast freed us from the ancient curse; and by Thy death, Thou hast destroyed the devil, who tyrannized our nature; and by Thine Arising, Thou hast filled all things with joy. Wherefore, we cry to Thee: Thou Who didst arise from the dead, Lord, glory be to Thee. (*Twice*)

A Hymn of Compunction

WASH me with my tears, O Saviour, for I am made filthy with many sins. Wherefore, I fall down before Thee, O most Merciful: I have sinned, have mercy on me, O God.

Martyricon

YE became communicants with the Angels, O holy Martyrs, when ye valiantly proclaimed Christ in the stadium; for ye abandoned all the delightful things in the world as though they were not, and ye held fast the Faith as a sure anchor. Wherefore, since ye have also driven away error, ye gush forth gifts of healings unto the faithful, and ye unceasingly intercede that our souls be saved.

Glory; both now. *Fourth Tone. By John the Monk*

O LORD, before Thine immaculate Cross, Thou wentest up into the temple at Mid-feast, boldly teaching the Jews the things that were ordained by Thee in the books of Moses and in the Law. And they, being astonished at the inexpressible mystery of Thy wisdom, O Christ, enviously meditated within themselves their treachery against Thee: How knoweth this man letters, having never learned? for they were ignorant that Thou art the Saviour of our souls.

For the Aposticha of the Praises, the following Stichera:

Second Tone. O house of Ephratha

THOU, O my Christ, Who art * Beginning, End, and Middle, * wast present at the Mid-feast * in Thine own temple, pouring forgiveness unto me in streams.

Verse: Remember Thy congregation, which Thou hast purchased from the beginning.

SION hath heard, O Word, * of that divine dominion * of Thy dread Resurrection: * and praising Thy compassion, she with her children doth rejoice.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

THOU, O Word, shonest forth, * the Brightness of the Father; * but in these last times camest * as mortal unto me, granting pardon of my trespasses.

Glory; both now. *Plagal of Fourth Tone*

AT the Mid-feast of Pascha Thou wentest up into the sacred temple, O our Saviour. And standing in the midst of the throng, Thou taughtest them with boldness and didst say: I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of immortal life.

And the remainder of Matins, and the Dismissal.

TUESDAY OF THE FIFTH WEEK

VESPERS

NOTE

Today the Feast of Mid-Pentecost is given up, and the service is chanted as on the Wednesday of Mid-Pentecost, except for the Readings. The Gospel is not read at Matins; the Epistle and Gospel of the day are read at the Divine Liturgy.

WEDNESDAY OF THE FIFTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant three Stichera of the Feast:*

Fourth Tone. Thou who wast called from on high

From the Samaritan woman Christ encountered * at the well, He asked for water, being sore athirst * for her amendment and bettering * and her salvation, * which was fulfilled and made known in very deed. * For as she doth draw a draught of water from the well, * He doth Himself draw her to Himself * and He doth fill her * with living water to drink as she doth tell * her fellow townsmen: Lo, He that of old * was announced in the Law, the Messiah Christ, * as a man hath appeared now, * making known concealed unspoken thoughts.

Lo, the Messiah and Christ is seen upon earth, * He of Whom the Law had written that He was to come, * the mighty Prophet, both God and man; * and He hath made known * what deeds I did; and the secrets deeply hid * in my heart, He told me even as I did them all; * so the Samaritan woman spake * unto the townsfolk. * Hence the whole city together ran and saw * that all she said was true in every way * and themselves now beholding in very deed, * they were stricken with wonder * and believed because of what they saw.

Thou Who, as Master, didst once at the sixth hour * walk about in Paradise as God, wast once again * seen by this daughter of mother Eve * at the sixth hour * as Thou didst sit at the well that Jacob digged, * asking her for water that Thou mightest make her drink * of living water that springeth up, * which was accomplished; * and when she deeply had drunk with fervent zeal * of Thy life-giving water, O my Christ, * she proclaimed to the townsfolk with mighty voice * the free-flowing abundance * of the water richly given out.

And three from the Menaion.

Glory; both now. *First Tone*

At the sixth hour, the Well-spring of miracles came to the well to capture the fruit of Eve; for Eve at this same hour departed from Paradise through the deceit of the serpent. The Samaritan woman, then, approached to draw water; and the Saviour, upon seeing her, said to her: Give Me water to drink, and I shall fill thee with living water. And running to the city, that prudent woman at once announced to the multitudes: Come, see Christ the Lord, the Saviour of our souls.

For the Aposticha, the following Stichera of the Octoëchos:

Fourth Tone. Of the Resurrection

The gates of Hades didst Thou shatter, O Lord, and by Thy death Thou didst destroy the kingdom of death. And Thou didst free the race of man from corruption, granting life and incorruption and great mercy to the world.

Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Of the Apostles

Thou didst enlighten the choir of the Apostles with the Holy Spirit, O Christ. Through them do Thou wash away the filth of our sins also, O God, and have mercy on us.

Verse: Wondrous is God in His Saints.

Martyricon

Since ye possess boldness before the Saviour, O Saints, intercede ye unceasingly in behalf of us sinners, and ask for the remission of our offences and great mercy for our souls.

Glory; both now. *Second Tone*

When the Lord came unto the well, the Samaritan woman entreated Him Who is compassionate, saying: Grant me the water of faith, and I shall receive the streams of the font of baptism, unto

exceeding gladness and redemption. O Giver of Life, Lord, glory be to Thee.

DISMISSAL HYMN

Fourth Tone

HAVING learned the joyful proclamation of the Resurrection from the Angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the Apostles exultantly: Death is despoiled and Christ God is risen, granting great mercy to the world.

Theotokion

THE mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

And the remainder of Vespers, and the Dismissal.

THURSDAY OF THE FIFTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Fourth Tone. Of the Resurrection. Thou Who wast raised up

THOU Who wast crucified for us of Thine own will * and wast accounted with the dead, O Lifegiver, * and didst arise the third day, Thou, O Christ our God, * by Thy power smotest death * and didst break his dominion, * by Thy rising, giving life * unto all held in Hades. * And giving thanks, O great Immortal Lord, * we all revere Thine Arising with hymns of praise.

Of the Apostles. Be quick to anticipate

O LORD, Thou hast shown forth Thy disciples shining as lights * to all the four quarters, brilliantly illumining souls by means of the word they preached. * Through them, Thou hast darkened the delusion of idols, * making the whole world to shine with all godly doctrines. * O Saviour, by their prayers, save our souls, since Thou art merciful.

Martyricon. Same Melody

EQUIPPED with Thy Cross as their unconquered weapon and shield, * Thy prizewinners overcame the deep deceit of the foe, the author of wickedness. * They shone forth as lights that guide the souls of us mortals; * unto all who ask with faith, they freely grant healings. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Theotokion. Same Melody

O THOU who didst bear the God Who is transcendently good, * O all-blameless Virgin, pray Him with the holy Apostles warmly and ceaselessly, * that He grant the pardon of our faults, and correction * of our life before the end to us who extol thee * with longing and with faith as is due, O only all-lauded one.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of Second Tone

EVEN as Thou didst open the well-spring of Thy Divinity unto the believing Samaritan woman, O Lord, and didst pour divine knowledge upon her, watering her with a divinely inspired drink, do Thou also now send down upon us all the forgiveness of failings, O Thou Who art more than good. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Samaritan Woman with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Samaritan Woman.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Fourth Tone. Of the Resurrection

WITHOUT parting from the bosom of Thy Father, O only-begotten Word of God, Thou camest upon the earth, changelessly becoming man, out of love for man. And Thou didst endure the Cross and death in the flesh, Thou Who art impassible in Thy Godhead. And having risen from the dead, Thou didst grant immortality unto the race of man, since Thou alone art omnipotent. (*Twice*)

Of the Apostles

THY Holy Spirit showed the unlettered disciples to be teachers, O Christ God, and by the many-toned harmony of tongues, He hath abolished error, since He is all-powerful.

Martyricon

How we marvel at your contests, O holy Martyrs! For compassed about with a mortal body, ye put to flight the bodiless enemies. The threats of the tyrants did not frighten you, the assaults of torments did not dismay you. Indeed, worthily have ye been glorified by Christ, and ye ask great mercy for our souls.

Glory; both now. *Second Tone*

The co-beginningless and co-eternal Son and Word of the Father came to the well, being Himself the Well-spring of healings; and a woman of Samaria came to draw water. And when the Saviour saw her, He said: Give Me water to drink, and go, call thy husband. But addressing Him as man and not as God, and being anxious to hide herself from Him, she said: I have no husband. And the Teacher replied: Thou hast truly said, I have no husband; for thou hast had five, and he whom thou now hast is not thy husband. And she was amazed at these words, and running to the city she cried out to the multitudes, saying: Come, behold Christ, Who granteth the world great mercy.

For the Aposticha of the Praises, the following Stichera:

Fourth Tone. As one valiant

O thou only Compassionate, * as the Treas'ry of Life Himself * and the Fount of Goodness, how is it Thou didst say * to the Samaritan woman: Give Me water that I might drink, * so that thou mightest receive * the forgiveness of all thy sins? * We extol with hymns * Thine abundant compassion, whereby Thou dost save the whole race of us mortals * in Thy great goodness which hath no end.

Verse: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Come, ye people, behold a man * who, while sitting upon the well, * hath today declared to me all I ever did. * He is a very great Prophet, speaking truth, and that knoweth all, * things concealed and manifest. * But, O Saviour and Friend of man, * even give to me * that divine living water that Thou grantest to the thirsting in Thy kindness, * so that I never might thirst again.

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

That eternally flowing Spring, * the immortal and endless Life, * Christ, the inexhaustible uncorrupted Stream, * came from His journey and sat beside the well of the Patriarch. * His disciples He dispatched * to procure food for them to eat, * but He freely spake * with a woman as she was drawing water, for He wished to catch and save her * and make the eyes of her soul to see.

Glory; both now. *Third Tone*

Let Heaven and earth radiantly rejoice today, for Christ hath appeared incarnate as man, that He might deliver the whole race of Adam from the curse; and when He came to Samaria, He was made marvellous with miracles. He that is compassed about by the waters of the clouds standeth nigh unto a woman and seeketh water. Wherefore, let us the faithful all worship Him, Who of His own will became poor for our sake in His compassionate counsel.

And the remainder of Matins,
and the Dismissal.

THURSDAY OF THE FIFTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Fourth Tone. Lord, when Thou didst ascend

Come, see Him of Whom Moses in the Law * wrote that in the last times He should come and be seen on earth, * Jesus, the promised Messiah, * Who in His mercy conversed even with me today * as a mortal beside the well. * This in truth is the Lord Christ, * He Who verily cometh into the world, * spake the Samaritan woman to those in Sichar.

When they drank the sweet water streaming forth * from the woman's sweetly speaking mouth, then those in the town * made haste to run to the fountain * pouring forth with an abundance of clear-flowing streams * and to look on the fountainhead * ever gushing forth freely * with a plentiful river of mighty floods * that bring refreshment to languishing afflicted souls.

When they saw Christ, the Well-spring of our life, * Who was one in form and one in nature

with mortal men, * all they that were in the city * cried to the woman: No longer do we now believe * on account of thy word alone; * for we ourselves now know truly * that this man is the whole world's deliverance, * the everlasting salvation of the race of man.

And three from the Menaion.

Glory; both now. *Plagal of Second Tone*

By Jacob's Well, Jesus found the Samaritan woman. He that covereth the earth with clouds asked water of her. O wonder! He that rideth on the Cherubim speaketh with a harlot woman. He asked for water, Who suspended the earth upon the waters. He seeketh water, Who causeth springs and pools of waters to flow forth, for He wished to draw to Himself her that was truly ensnared by the contending enemy, and to give to drink of living water unto her who was sorely inflamed with unseemly deeds, for He alone is compassionate and the Friend of man.

For the Aposticha, the following Stichera of the Octoëchos:

Fourth Tone. Of the Crucifixion

Ever having Thy Cross as a help, O Christ, we readily trample underfoot the snares of the enemy.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the Resurrection. The Original Melody

Lord, when Thou didst ascend upon the Cross, * Thou didst utterly obliterate our ancestral curse. * And going down into Hades, * Thou didst set free those in fetters from all ages past, * granting unto the race of man * incorruption for ever; * hence, for this cause with hymns do we glorify * Thy life-creating and saving Rising from the dead.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

Ye living sacrifices, rational whole-burnt offerings, O Martyrs of the Lord, ye perfect sacrificial victims of God, who know God and are known by God, ye lambs whose fold is inaccessible to wolves: Intercede that, together with you, we too may be shepherded beside the water of rest.

Glory; both now. *Plagal of Second Tone*

Thus saith the Lord unto the woman of Samaria: If thou knewest the gift of God, and Who it is that saith to thee: Give Me water to drink, thou wouldst have asked of Him, and He would have given thee to drink, that thou mightest never thirst unto eternity, saith the Lord.

The Dismissal Hymn: Having learned the joyful proclamation . . .

Theotokion: The mystery hidden from eternity . . .

And the remainder of Vespers, and the Dismissal.

FRIDAY OF THE FIFTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Fourth Tone. Of the Crucifixion. Be quick to anticipate

The Jews, O my Saviour, nailed Thee to the Tree of the Cross, * through which Thou didst summon us unto Thy love from among the nations, O Christ our God. * On it Thou didst willingly stretch out Thy divine hands; * and the spear that pierced Thy holy side Thou didst welcome. * We glorify Thine infinite mercies, O Thou Friend of man.

Of the Resurrection. Same Melody

Since Thou art immortal, Thou didst rise from Hades, O Lord; * and with Thee, O Saviour, Thou didst raise Thy world by Thy sovereign power, O Christ our God. * Thou in strength didst smite down and destroy death's dominion, * showing, O most Merciful, Thy dread Resurrection * to all; for which we glorify Thee, O only Friend of man.

Martyricon. Same Melody

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

Theotokion of the Cross. Same Melody

When Thy spotless Mother saw Thee lifted up on the Cross, * she mourned Thee, O Word of God, and with a mother's lament, in sorrow she cried to Thee: * Tell me, O my Son, what is this new and strange wonder? * How is it that Thou, the Life of all things, now diest, * if Thou hast willed to quicken the dead, since Thou art merciful?

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Fourth Tone. Be quick to anticipate

When she of Samaria, as was her custom, was come * to draw water from the earthly and corruptible well, she drew living water up; * for she found the Well Himself thus seated before her, * where the well before was digged by Patriarch Jacob; * for Christ God, as the Well-spring, doth quench all the world's burning heat. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Samaritan Woman with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Samaritan Woman.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Fourth Tone. Of the Crucifixion. The Original Melody

Unto them that fear Thee Thou, O Lord, hast given Thy precious Cross * as an ensign of victory, * whereby Thou hast overcome * all the pow'rs of darkness * with their principalities, and hast brought us back again * to the first blessedness of our ancient state; * and for this cause, we glorify Thy man-befriending economy, * O my Jesus, Almighty Lord, * Thou divine Saviour of our souls. (*Twice*)

Of the Resurrection

By Thy Cross, O Christ Saviour, guide us unto Thy truth, and deliver us from the snares of the enemy. Thou Who didst arise from the dead, raise us up who have fallen in sin, stretching out Thy hand to us, O man-befriending Lord, through the intercession of Thy Saints.

Martyricon

Precious is the death of Thy Saints, O Lord; for when they were broken by sword and fire and frost, they shed their blood, having their hope in Thee, that they might receive the reward of their labour. They endured, and they received great mercy from Thee, O Saviour.

Glory; both now. *Plagal of Second Tone*

The Well-spring of the principle of life, Jesus, our Saviour, came to the well of the Patriarch Jacob, and sought water from a Samaritan woman that He might drink. And when she answered Him that the Jews had no dealings with the Samaritans, the wise Creator diverted her by the sweetness of His words rather to seek of Him the everlasting water, which, when she received it, she proclaimed to all, saying: Come and see the Knower of things hidden, God Who is come in the flesh to save man.

For the Aposticha of the Praises, the following Stichera:

Fourth Tone. As one valiant

The Samaritan woman came * to the well with a water pot. * But instead of drawing, she left the empty pot * and ran alone to the city, crying out that she found the Well * that doth flow abundantly * with the floods of immortal life, * whence she watered all * with the stream of salvation, and it also cooled her own heart with refreshment, * when it was faint from the passions' heat.

Verse: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Unto her of Samaria * said the Saviour: Thou speakest truth, * for no lawful husband hast thou, as thou hast said. * For thou before hast had five, and he whom thou now hast is in truth * not thy husband, but instead * is not recognized by the Law. * She then ran with haste * and declared to those dwelling in the city: I have seen a man who told me * all of my hidden and secret deeds.

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

The Samaritan woman drew * a new kind of life-giving stream * from the heav'nly Well-spring which she found flowing forth * beside the well whence it was her wont to draw up the fleeting draught * of that water from below. * And this new stream was manifest * in her inmost heart, * springing up as another kind of well-spring that doth quench the burning fever * of sinful passions with cooling dew.

Glory; both now. *Plagal of Fourth Tone*

When Thou didst appear in the flesh for the sake of Thine ineffable dispensation, O Christ God, the Samaritan woman, when she heard what

Thou, the Friend of man, hadst said, she left the water pot at the well and ran to those in the city and said: Come, behold One Who knoweth men's hearts; perhaps He is the expected Christ, Who hath great mercy.

And the remainder of Matins, and the Dismissal.

FRIDAY OF THE FIFTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Samaritan Woman:*

First Tone

At the sixth hour, the Well-spring of miracles came to the well to capture the fruit of Eve; for Eve at this same hour departed from Paradise through the deceit of the serpent. The Samaritan woman, then, approached to draw water; and the Saviour, upon seeing her, said to her: Give Me water to drink, and I shall fill thee with living water. And running to the city, that prudent woman at once announced to the multitudes: Come, see Christ the Lord, the Saviour of our souls.

Second Tone

When the Lord came unto the well, the Samaritan woman entreated Him Who is compassionate, saying: Grant me the water of faith, and I shall receive the streams of the font of baptism, unto exceeding gladness and redemption. O Giver of Life, Lord, glory be to Thee.

Same Tone

The co-beginningless and co-eternal Son and Word of the Father came to the well, being Himself the Well-spring of healings; and a woman of Samaria came to draw water. And when the Saviour saw her, He said: Give Me water to drink, and go, call thy husband. But addressing Him as man and not as God, and being anxious to hide herself from Him, she said: I have no husband. And the Teacher replied: Thou hast truly said, I have no husband; for thou hast had five, and he whom thou now hast is not thy husband. And she was amazed at these words, and running to the city she cried out to the multitudes, saying: Come, behold Christ, Who granteth the world great mercy.

And three from the Menaion.

Glory. *Plagal of Second Tone*

By Jacob's Well, Jesus found the Samaritan woman. He that covereth the earth with clouds asked water of her. O wonder! He that rideth on the Cherubim speaketh with a harlot woman. He asked for water, Who suspended the earth upon the waters. He seeketh water, Who causeth springs and pools of waters to flow forth, for He wished to draw to Himself her that was truly ensnared by the contending enemy, and to give to drink of the water of life unto her who was sorely inflamed with unseemly deeds, for He alone is compassionate and the Friend of man.

Both now. *Theotokion. Fourth Tone*

He that on thine account is now God's ancestor, the Prophet David, did aforetime in melody say of thee to Him that hath done great things to thee: The queen stood at Thy right hand. For Christ God, Who was pleased to become incarnate of thee without father that He might save the world, hath shown thee forth as the mother and cause of Life, that He might restore His image corrupted by the passions; and having found the stray sheep lost in the mountains and taken it upon His shoulders, He bringeth it unto His Father, and by His own will uniteth it with the Heavenly powers, O Theotokos; for He hath great and abundant mercy.

For the Aposticha, the following Resurrection Stichera of the Octoëchos:

Fourth Tone

In worshipping Thy life-creating Cross unceasingly, O Christ God, we glorify Thy Resurrection on the third day; for thereby hast Thou renewed the corrupted nature of man, O Almighty One. And Thou hast shown us the way up unto the Heavens, since Thou alone art good and the Friend of man.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Thou didst annul the sentence of the tree of disobedience, O Saviour, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God Thou didst rend asunder the bonds of death. Wherefore, we worship Thy Resurrection from the dead, while crying out in gladness: O Almighty Lord, glory be to Thee.

Verse: For He established the world which shall not be shaken.

THE gates of Hades didst Thou shatter, O Lord, and by Thy death Thou didst destroy the kingdom of death. And Thou didst free the race of man from corruption, granting life and incorruption and great mercy to the world.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

The Original Melody

LORD, when Thou didst ascend upon the Cross, * Thou didst utterly obliterate our ancestral curse. * And going down into Hades, * Thou didst set free those in fetters from all ages past, * granting unto the race of man * incorruption for ever; * hence, for this cause with hymns do we glorify * Thy life-creating and saving Rising from the dead.

Glory; both now. *Plagal of Fourth Tone*

WHEN Thou didst appear on earth for the sake of Thine ineffable dispensation, O Christ God, the Samaritan woman, when she heard what Thou, the Friend of man, hadst said, she left the water pot at the well and ran to those in the city and said: Come, behold One Who knoweth men's hearts; perhaps He is the expected Christ, Who hath great mercy.

The Dismissal Hymn: Having learned the joyful proclamation . . .

Theotokion: The mystery hidden from eternity . . .

And the remainder of Vespers, and the Dismissal.

SATURDAY OF THE FIFTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Resurrection:

Fourth Tone

BEHOLDING the entrance to the grave, and unable to bear the flame of the Angel, the myrrh-bearers stood in awe with trembling, and they said: Was He stolen perchance, Who opened Paradise to the thief? Hath He risen perchance, Who even before the Passion proclaimed His Arising? Truly Christ God is risen, granting life and resurrection to those in Hades.

Glory. *Be quick to anticipate*

SINCE Thou art immortal, Thou didst rise from Hades, O Lord; * and with Thee, O Saviour, Thou didst raise Thy world by Thy sovereign power, O Christ our God. * Thou in strength didst smite down and destroy death's dominion, * showing, O most Merciful, Thy dread Resurrection * to all; for which we glorify Thee, O only Friend of man.

Both now. *Theotokion*

THE mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Fourth Tone. Thou Who wast raised up

LET Heaven joyfully resound and make merry; * let things on earth dance in exceeding great gladness; * for from a Virgin, Christ hath now appeared as man, * by His own death rescuing * all mankind from corruption, * and with wonders shining on * the Samaritan woman; * for asking water, He bestowed on her * the spring of cures, as the only immortal God. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Samaritan Woman with its Heirmos to make six in each Ode, of the Saint of the monastery to make four in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Samaritan Woman.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos:

Fourth Tone

O THOU Who didst endure the Cross and death, and didst arise from the dead, O Almighty Lord, we glorify Thy Resurrection.

BY Thy Cross, O Christ, Thou hast freed us from the ancient curse; and by Thy death, Thou hast destroyed the devil, who tyrannized our nature; and by Thine Arising, Thou hast filled all things with joy. Wherefore, we cry to Thee: Thou Who didst arise from the dead, Lord, glory be to Thee.

By Thy Cross, O Christ Saviour, guide us unto Thy truth, and deliver us from the snares of the enemy. Thou Who didst arise from the dead, raise us up who have fallen in sin, stretching out Thy hand to us, O man-befriending Lord, through the intercession of Thy Saints.

Without parting from the bosom of Thy Father, O only-begotten Word of God, Thou camest upon the earth, changelessly becoming man, out of love for man. And Thou didst endure the Cross and death in the flesh, Thou Who art impassible in Thy Godhead. And having risen from the dead, Thou didst grant immortality unto the race of man, since Thou alone art omnipotent.

Glory; both now. *Plagal of Second Tone*

The Well-spring of the principle of life, Jesus, our Saviour, came to the well of the Patriarch Jacob, and sought water from a Samaritan woman that He might drink. And when she answered Him that the Jews had no dealings with the Samaritans, the wise Creator diverted her by the sweetness of His words rather to seek of Him the everlasting water, which, when she received it, she proclaimed to all, saying: Come and see the Knower of things hidden, God Who is come in the flesh to save man.

For the Aposticha of the Praises, the following Stichera:

Fourth Tone. As one valiant

When she saw seated on the well * the eternally flowing Fount, * that impassioned woman aflame with many lusts * sought to lay hold on relief, the living water that flowed from Him, * shed abroad in gushing floods, * which she freely received from Him, * Christ the Word of God. * And she no longer goeth to draw water from the well that is but earthly, * whose water faileth and perisheth.

Verse: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

While the woman was occupied * with the Jews' customs, setting forth * that they have no dealings with the Samaritans, * then through partaking of water, Christ the most wise Artificer * by His sweet and pleasant words * changed the course of her thoughts to seek * that life-streaming draught, * living water; which drinking of, she then conveyed its streams unto the city, * to make its course flow to all therein.

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

Thou hast nothing to draw up with, * and the well is exceeding deep; * whence then shalt Thou give me this water ever fresh? * spake the Samaritan woman unto Thee as a man, O Christ, * deeming not that Thou art God, * in her wonder at what Thou saidst. * But with Thy sweet words, * Thou didst water her spirit and prepare her to acknowledge and confess Thee * as God and Saviour of all that is.

Glory; both now. *Plagal of Second Tone*

Thus saith the Lord unto the woman of Samaria: If thou knewest the gift of God, and Who it is that saith to thee: Give Me water to drink, thou wouldst have asked of Him, and He would have given thee to drink, that thou mightest never thirst unto eternity, saith the Lord.

And the remainder of Matins,
and the Dismissal.

THE LITURGY

The Typica, and for the Beatitudes, hymns from the third and sixth Odes of the Canon of the Samaritan Woman.

The Prokeimenon of the Epistle. Fourth Tone

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

The Acts of the Apostles (15:35–41)

In those days, Paul and Barnabas tarried in Antioch . . .

Alleluia. Fourth Tone

Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

The Holy Gospel according to Saint John (10:27–38)

The Lord said unto the Jews that came to Him: My sheep hear My voice . . .

Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

The Sunday of the Blind Man

SATURDAY EVENING

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following Stichera of the Resurrection:*

Plagal of First Tone

By Thy precious Cross, O Christ . . .
He that granted . . .
O great wonder! having suffered . . .
Evening worship do we offer Thee . . .

Glory. *Plagal of First Tone*

Passing by on the way, O Lord . . .

These hymns are found in Great Vespers.

Both now. *Dogmatic Theotokion. Same Tone*

LET us honour the godly and venerable Maiden, who is exceedingly more honourable than the Cherubim. For the Creator of all, having willed to become man, inexpressibly dwelt within her. O strange doings, and marvellous mysteries! Who would not be amazed upon hearing this? For God became man, and there was no change in Him; and He passed through the gates of virginity, and virginity experienced no loss, as the Prophet saith: No man shall ever pass through this gate, save the Lord God of Israel alone, Who hath great mercy.

For the Aposticha, the Resurrection Sticheron of the Octoëchos:

Thee, O Christ our Saviour . . .

Then the following of the Theotokos:

Plagal of First Tone. Rejoice

Verse: I shall commemorate thy name in every generation and generation.

REJOICE, seal of the Prophets of God; * thee did the God-proclaiming choir of Apostles preach. * For thou, past all understanding and speech, didst bear the true God, * Who, in truth became incarnate for our sakes. * Since we have regained through Him the nobility lost of old, * and the enjoyment of the Paradise of delight, * we revere in hymns thee, the cause of such radiance. * For we are rich in thee, our intercessor pleasing to Him, * who dost entreat that we all find thy Son's divine and eternal life, * O all-holy Virgin; * for He richly doth bestow His great mercy on us all.

Verse: Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house; and the King shall greatly desire thy beauty.

REJOICE, rational heaven wherein * our God, when He assumed a body, made His abode; * rejoice, urn of divine Manna; rejoice, O lamp of the Sun; * overshadowed mountain of the God of all; * bridechamber containing God; table laden with mystic life; * O golden lampstand; fair and light-bearing Paradise; * ark of holiness; burning bush that was not consumed; * rod of the root of Jesse that hath wondrously budded forth; * ladder that reacheth to Heaven; and living cloud darkly prophesied. * O all-holy Virgin, * importune Christ God to grant His great mercy to our souls.

Verse: The rich among the people shall entreat thy countenance.

REJOICE, all-blameless Lady, for thou, * on inexplicably conceiving the Son of God, * didst bear Him when He had truly assumed our nature as man, * taking on our flesh from thine all-holy blood; * He likewise possessed free will and a soul full endowed with mind; * and clothed with Adam, with no lack of what Adam is, * He refashioned man and hath saved man who fell of old. * Hence, we declare that Christ is in two natures as God and man * and in Himself He doth show forth the operation befitting each. * Beseech Him with fervour * that He freely grant great mercy to them that sing thy praise.

Glory; both now. *Plagal of Fourth Tone*

O Christ God, Thou spiritual Sun of Righteousness . . .

The Dismissal Hymn of the Resurrection, and the Theotokion. These hymns are found in Great Vespers.

The Litany and the Dismissal.

GREAT VESPERS

After Christ is risen, *for* Lord, I have cried, *we allow for ten verses and chant the following seven Stichera of the Resurrection, and two Stichera of the Blind Man, repeating the first one:*

Stichera of the Resurrection. Plagal of First Tone

By Thy precious Cross, O Christ, Thou hast put the devil to shame; and by Thy Resurrection, Thou hast blunted the sting of sin; and Thou hast saved us from the gates of death. We glorify Thee, O Only-begotten Son.

He that granted the resurrection unto the race of man was led as a sheep to slaughter; the princes of Hades were terrified of Him, and the grievous gates were lifted up; for Christ, the King of Glory, hath entered, saying to those in bonds: Go forth; and to those in darkness: Reveal yourselves.

O great wonder! having suffered in the flesh out of love for man, the Creator of things invisible, the Immortal One, is risen. Come, O ye kindreds of the nations, let us worship Him; for delivered from error by His compassion, we have learned to praise the one God in three Hypostases.

Anatolian Stichera

Evening worship do we offer Thee, the Unwaning Light, Who in the end of the ages, through the flesh as in a mirror, hast shined upon the world; and hast descended even unto Hades, and dispelled the darkness there, and hast shown the light of the Resurrection unto the nations. O Giver of Light, Lord, glory be to Thee.

Let us glorify Christ, the Author of our salvation; for when He arose from the dead, the world was saved from error. The choir of the Angels rejoiceth; the deception of the demons doth flee; Adam, who was fallen, is risen; the devil is destroyed.

The guards were instructed by the lawless: Conceal the Resurrection of Christ; and take ye pieces of silver, and say: While we were sleeping, the corpse was stolen from the tomb. Who hath seen, who hath ever heard of a corpse being stolen? especially one anointed with myrrh and naked, with the funeral shrouds being abandoned in the grave. Be not deceived, O ye Jews. Learn the sayings of the Prophets, and know that He is truly the Redeemer of the world and the Almighty One.

O Lord, Who hast despoiled Hades and hast trampled upon death; O our Saviour, Who hast enlightened the world by Thy precious Cross; have mercy on us.

Stichera of the Blind Man. Second Tone

He that was born blind thought to himself and said: Was I born without eyes perchance for the sins of my parents? Was I perchance born to be an example, because of the unbelief of the nations? I cease not from asking: When is it night, when is it day? My feet cannot endure striking against the stones. For I have neither seen the sun shining, nor beheld in image Him Who fashioned me. But I beseech Thee, O Christ God, look upon me and have mercy on me. (*Twice*)

Same Tone

As Jesus passed by on His way from the temple, He found a man who was blind from his birth; and taking compassion on him, He put clay on his eyes and said unto him: Go, wash in the pool of Siloam. And when he had washed, he received his sight, and sent up praise unto God. But those who stood by him said unto him: Who hath opened thine eyes, which none of them that see was able to heal? And he cried out and said: A man that is called Jesus; He told me: Wash in the pool of Siloam; and I received my sight. He is truly Christ the Messiah, of Whom Moses spake in the Law. He is the Saviour of our souls.

Glory. *Plagal of First Tone*

Passing by on the way, O Lord, Thou foundest a man who was blind from his birth. And in astonishment, the disciples asked Thee, saying: Teacher, who did sin, this man or his parents, that he was born blind? And Thou, O my Saviour, didst cry unto them: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, which none other man can work. And when Thou hadst said this, Thou didst spit upon the ground and madest clay, and didst anoint his eyes, saying unto him: Go, wash in the pool of Siloam. And he washed and was made whole and cried unto Thee: Lord, I believe; and he worshipped Thee. Wherefore, we also cry out: Have mercy on us.

Both now. *Theotokion. Same Tone*

In the Red Sea there was once depicted an image of the unwedded Bride. There, Moses divided the water; here, Gabriel doth minister the wonder. Then the deep was trodden dry-shod by Israel; now Christ is born seedlessly of the Virgin. The sea, after the passage of Israel, remained untrodden; the blameless one, after the birth of Emmanuel, remained undefiled. O Thou Who art, and ever before didst exist, and hast appeared as man, O God: have mercy on us.

Then the Entrance, O Joyous Light, *and the Prokeimenon. For the Entreaty, the Sticheron of the Saint of the Monastery.*

Glory. *Fourth Tone*

The blind man, accounting his whole life to be night, cried unto Thee, O Lord: Open mine eyes, O our Saviour, Thou Son of David, that together with all men, I also might praise Thy power.

Both now. *Theotokion*

Incline to the entreaties of thy servants, O all-blameless one, and make to cease the griefs that come upon us and free us from every affliction; for thee alone do we have as a secure and sure anchor, and we have thy protection. Let us not be put to shame, O Lady, as we call upon thee. Hasten at the entreaty of those who faithfully cry to thee: Rejoice, O Lady, thou help of all, thou joy and shelter and salvation of our souls.

For the Aposticha, the following Sticheron of the Resurrection:

Plagal of First Tone

Thee, O Christ our Saviour, Who wast incarnate and yet wast not parted from the Heavens, do we magnify with voices of song. For as the Lord Who loveth man, Thou didst accept the Cross and death for the sake of our race. Despoiling the gates of Hades, Thou didst arise on the third day, saving our souls.

Then the Stichera of Pascha, A sacred Pascha hath been shown forth, *and the rest, with their verses.*

Glory. *Plagal of Fourth Tone*

O Christ God, Thou spiritual Sun of Righteousness, Who with Thine immaculate touch didst enlighten both the body and soul of him who from his mother's womb was deprived of sight, illuminate the eyes of our souls also, and show us to be sons of the day, that we might cry to Thee with faith: Great and ineffable is Thy compassion toward us, O Friend of man; glory be to Thee.

Both now. *Plagal of First Tone*

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

DISMISSAL HYMN OF THE RESURRECTION

Plagal of First Tone. The Original Melody

Let us worship the Word, O ye faithful, praising Him * that with the Father and Spirit is cobeginningless God, * Who was born of a pure Virgin that we all be saved; * for He was pleased to mount the Cross * in the flesh that He assumed, * accepting thus to endure death. * And by His glorious rising, He also willed to resurrect the dead.

Theotokion. Same Melody

O impassable gate of the Lord Most High, rejoice. * Rejoice, O rampart and shelter for them that hasten to thee. * Tranquil haven and pure Maiden who didst not know man * and who didst give birth in the flesh * to thy Maker and thy God, rejoice; and cease not to pray Him, * making entreaty for them that worship and praise Him that was born of thee.

And the Dismissal.

THE MIDNIGHT SERVICE

THE CANON OF THE TRINITY

Chanted when there is no Vigil.

Before the Troparia, we say, O All-holy Trinity, our God, have mercy on us.

Plagal of First Tone

ODE ONE

With His uplifted arm

We praise the dominion of the one nature of the Threefold Sun, and we cry: Illuminate our minds, O Almighty God, and raise them up to Thine unspeakable glory, O Master.

On high the noetic orders of Angels ceaselessly praise Thee with thrice-holy songs, O Thou threefold Unity and Trinity of one nature, transcendent in essence and omnipotent.

O LIGHT-ORIGINATING Trinity and Unity, grant my soul the most sweet and light-creating nectar of Thy love, and divine compunction that purifieth, O greatly merciful Master of all creation.

Theotokion

THE Divine Rain silently came down from Heaven into thy womb as upon the fleece, O immaculate Virgin, and saved all the withered nature of man.

ODE THREE

O Christ, Who by Thy command

THOU by design didst appoint the noetic essences as perpetual praisers of Thy Divinity, O thrice-radiant God and omnipotent. Yet since Thou art compassionate, receive also the praise and entreaty of those formed of clay and born of earth.

O THOU Who sufferest no change in Thy nature whatsoever, grant salvation and the forgiveness of transgressions unto us who are changeable, who sing of the unfathomable well-spring of Thy goodness, since Thou art compassionate.

WE glorify Thee, the Father, the Son, and the Spirit, Who in the immutable nature of divinity art the single and triply-shining Lord of all, even as the Prophets and Apostles were clearly instructed by Thee.

Theotokion

THOU didst appear to Moses in the bush as the Angel of the Almighty's Great Counsel, O Word of God, plainly foreshowing Thine incarnation from the Virgin, whereby Thou hast transformed us and hast raised us up unto the Heavens.

SESSIONAL HYMN

Plagal of First Tone

MERCIFUL art Thou, O undivided Trinity; for Thou hast mercy on all, since Thou art all-powerful and all-compassionate, full of pity and greatly merciful. Wherefore, we who are weighed down by many sins flee unto Thee, crying: Be gracious unto Thy servants, and rescue us all from every torment.

Glory; both now. *Theotokion*

O ALL-HOLY Virgin, have mercy on us who with faith flee unto thee that art compassionate, as we now ask for thy fervent aid. For thou, O graced of God, since thou art good, canst save all, being the Mother of God Most High, ever employing thy motherly intercessions.

ODE FOUR

When Abbacum in his foresight

DANIEL was initiated into the mystery of the threefold brightness of the one Dominion, when he beheld Christ the Judge going unto the Father, while the Spirit revealed the vision. (*Twice*)

DEEM worthy of the Angels' glory them that with mouths of clay hymn Thee, God Transcendent in Essence, as a Trinity of Hypostases and a Unity in nature.

Theotokion

THE mountain densely wooded and overshadowed whence came the Holy One, which Abbacum saw of old, indicated the unfathomable Offspring of thy conception, O Virgin.

ODE FIVE

O Thou Who coverest Thyself

O THOU Who because of Thy goodness didst create man, making him in Thine image, take up Thy dwelling in me, O my thrice-radiant God, since Thou art good and compassionate.

GUIDE me to the divine paths of salvation, O Unity of three suns, and fill me with Thine illumination, since Thou art by nature the infinitely powerful God.

O INDIVISIBLE Light of one nature, distinguished in Thy Persons, triply shining and without eventide, enlighten my heart with Thy splendour.

Theotokion

WHEN of old the Prophet beheld thee as a gate that looketh toward the Unwaning Light, he straightway knew thee to be God's dwelling-place, O pure and all-immaculate Virgin.

ODE SIX

Calm the sea of the passions

THOUGH Thou, the Divine Sovereignty, art of triple brightness in Thy hypostases, Thou art one, being of one nature and equal in power in both Thine essence and Thy will. (*Twice*)

THE Prophet made fully manifest one God of three suns when he sang to the Father: In Thy

Light, that is, in the Spirit, shall we see Light, even the Son.

Theotokion

O COMPASSIONATE God, single yet thrice-radiant, by the intercessions of the Mother of God, send down upon them that praise Thee deliverance from stumblings and perils.

SESSIONAL HYMN
Plagal of First Tone

LET us glorify the three-sun Brightness; let us worship the simple Trinity; for He hath enlightened and had mercy on us, and hath rescued the whole race of mortals from corruption, delivering the whole world from the error of idols, and He hath granted us a Kingdom.

Glory; both now. *Theotokion*

BEING utterly at a loss, I have fled for refuge to thee, the hope of all and the refuge of sinners and the lowly, and I cry: I have sinned. Nonetheless, unfeeling wretch that I am, I persist in evil deeds. Have mercy on me before the end, turn me, and deliver me, that am unworthy, from every torment.

ODE SEVEN
The supremely exalted Lord

SINCE Thou hast an infinite gulf and abyss of mercy, O compassionate Lord, have mercy on them that hymn Thee as the one triply shining God of all. (*Twice*)

WHILE praising Thee as the incomprehensible, single, and thrice-radiant God and Lord, we cry to Thee: Grant Thy servants the forgiveness of their sins.

Theotokion

THOU, O Virgin, hast budded with the Father's co-beginningless Shoot, the Flower of the Godhead, the co-eternal Scion that giveth life to all men.

ODE EIGHT
Having formed a universal chorus

THAT Thou mightest clearly reveal of old the threefold nature of the one Lordship, O my God, Thou didst appear in the form of men unto Abraham, who praised the unity of Thy dominion. (*Twice*)

MAKE me worthy to behold Thy deifying rays, O Light unapproachable, compassionate Father, and Word, and Spirit, that I may ever be well-pleasing unto Thee, O Lord of all.

Theotokion

O ALL-HYMNED Virgin, like lightning thou hast shined unto us one Person of the three-sun Glory, Christ the Lord, Who teacheth all to praise the one Thearchy in Three Persons unto the ages.

ODE NINE
Dance, O Esaias

MORTAL speech cannot praise Thee worthily, O beginningless Unity. But emboldened by faith, we offer praise and glory unto Thy dominion as far as in us lieth, O divinely sovereign Trinity of one throne. (*Twice*)

WITH immaculate mouths the Cherubim and Seraphim hymn Thee in Thine equality of glory, O God of three lights and single sovereignty. With them, receive us sinners who magnify Thy dominion, O Lord.

Theotokion

AS pure and blameless and a virgin thou gavest birth to the Son, Who delivereth us from temptations, being immutable God. Wherefore entreat Him now also to grant us the forgiveness of our falls.

Then the Triadica and the rest, and the Dismissal.

MATINS

After the First Reading from the Psalter, the following Sessional Hymns:

Plagal of First Tone. Let us worship the Word

LET us honour the Cross of the Lord with songs of praise; * let us revere with divine hymns His holy burial; * His exalted Resurrection let us glorify; * for from their graves He raised the dead, * since He verily is God, and He plundered death's dominion, * and brake the might of the devil, and shined great light on those in Hades' gloom.

Glory.

O LORD, Thou wast called a dead man, Thou that slewest death; in a tomb wast Thou laid, Who hast emptied the tombs. Above, soldiers guard-

ed the grave; below, Thou didst raise up them that were dead from ages past. O Almighty and Incomprehensible, Lord, glory be to Thee.

Both now. *Theotokion. Let us worship the Word*

REJOICE, O God-trodden mountain divinely sanctified. * Rejoice, O soul-endowed bush that was unconsumed though aflame. * O thou only bridge that leadeth from this world to God, * conveying mortals to the heights, * unto everlasting life: Rejoice, pure and spotless Maiden, * who never knowing a man, yet didst bring forth Him Who doth redeem our souls.

After the Second Reading from the Psalter, the following Sessional Hymns:

Plagal of First Tone

O MERCIFUL Lord, the lawless nailed Thee between the condemned, and they pierced Thy side with a spear. Burial didst Thou accept, Who didst destroy the gates of Hades, and Thou didst arise on the third day. The women ran to see Thee, and they announced Thine arising unto the Apostles. O most exalted Saviour, Whom the Angels praise, O blessed Lord, glory be to Thee.

Glory.

THY strange mystery, O my Saviour, is become salvation for the world; for Thou didst rise from the grave with divine magnificence, and as God didst raise up with Thyself those fallen into corruption. O Thou Life of all, Lord, glory be to Thee.

Both now. *Theotokion. Let us worship the Word*

BRIDE unwedded and virgin, who gavest birth to God, * thou who didst turn all the sorrow of Eve to gladness and joy, * we the faithful offer praise and worship unto thee, * for thou hast led us up again * from the ancient curse; and now, O all-lauded and all-holy, * do thou make ceaseless entreaty and ever intercede that we be saved.

After Psalm 118, the Evlogitaria. Then the Hypakoë:

HYPAKOË

Plagal of First Tone

ASTONISHED in mind at the vision of the Angel, and enlightened in soul by Thy divine arising, the myrrh-bearers proclaimed the good tidings unto the Apostles: Proclaim among the nations the Resurrection of the Lord, Who worketh with you in wonders, and granteth us great mercy.

THE HYMNS OF ASCENT
IN THE TONE OF THE WEEK

First Antiphon

IN mine affliction, like David I sing unto Thee, O my Saviour; deliver my soul from a crafty tongue.

FOR those in the desert, life is blessed, in that they soar with divine love.

Glory; both now.

BY the Holy Spirit all things, both visible and invisible, are governed, for He doth rule by His own power, since He is truly One of the Trinity.

Second Antiphon

TO the mountains, O my soul, let us ascend. Let us go thither, from whence help cometh.

LET Thine uplifted right hand preserve even me from all manner of treachery, O Christ.

Glory; both now.

TO the Holy Spirit let us say, speaking of things divine: Thou art God, Life, Love, Light, Mind; Thou art Goodness; Thou reignest unto the ages.

Third Antiphon

BECAUSE of them that said unto me: Let us go up to the courts of the Lord, I send up supplication, being filled with great joy.

IN the house of David, fearful things are accomplished; for there is Fire there, burning every shameful mind.

Glory; both now.

IN the Holy Spirit is the principle of life, whence every living thing is given life, even as it is in the Father and the Word.

Prokeimenon

Arise, O Lord my God, for Thou shalt be king unto the ages.

Verse: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Then Let every breath, *and the reading of the Eighth Matinal Gospel,* At that time, Mary stood without at the sepulchre . . . (*John 20:11–18*). *Then* Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm, and the rest.*

We say the Canon of Pascha, with its Heirmos, together with that of the Theotokos, to make eight in each Ode, and of the Blind Man, to make six in each Ode. Before the Troparia, we say, Glory to Thy holy Resurrection, O Lord *for the Canon of Pascha;* Most Holy Mother of God, save us *for that of the Theotokos; and* Glory to Thee, our God, glory to Thee *for that of the Blind Man.*

THE CANON OF PASCHA

First Tone

ODE ONE

Heirmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

THE CANON OF THE THEOTOKOS

A Composition of Theophanes. Same Tone and Heirmos

Thou didst break the iron bars of the fixed bound'ry of death, * bearing Life everlasting, * within thy womb, even Christ God, * Who is risen up this day from out of the grave, * enlightening all the world, * O all-blameless Virgin Bride of God.

Seeing now the Resurrection of thy Son and thy God, * rejoice with the wise Apostles, * O purest Virgin graced of God, * and receive thou first of all the Greeting: Rejoice, * since thou art the cause of joy * for all, O blameless Mother of God.

THE CANON OF THE BLIND MAN

A Composition of Joseph of Thessalonica

Plagal of First Tone

Heirmos

Land upon which the sun had never shone and had never seen, the abyss which the vault of heaven never saw laid bare, hath Israel traversed dry-shod, O Lord. And Thou leddest them to Thy mountain of sanctification, as they sang and chanted a song of victory.

Troparia

Accepting voluntary crucifixion in the flesh, Thou hast poured forth blessing and life upon the world, O Master, only all-blessed, and Creator of all. Wherefore we bless and praise and glorify Thee, singing and chanting a song of victory.

When Thou hadst died, O long-suffering Christ, the noble Joseph laid Thee in the lowest pit, and he rolled a stone unto the door of the sepulchre. But Thou didst arise in glory and didst raise up the world with Thyself, as it sang and chanted a song of victory.

Why bring ye myrrh with tears? said the Angel who appeared unto the venerable women. Christ is risen. Run, tell it to the disciples, those seers of God as they lament and weep, that they might leap and dance for joy.

Performing strange wonders, the Redeemer healed even the man who was blind from his birth, when He anointed him with clay and said: Go and wash in Siloam, that thou mightest know that I am God, Who for the sake of My tender compassions walk upon the earth clothed with flesh.

Glory.

Venerating one essence in three hypostases, O ye faithful, let us glorify the Father, and Son, and upright Spirit, the Maker and Lord and Redeemer of all, one uncreated God, as we cry out with the incorporeal powers: Holy, Holy, Holy art Thou, O King.

Both now. *Theotokion*

In His compassion, the Lord dwelt in thy virginally innocent womb, O pure one, for He wished to save man, who was corrupted through the devices of the enemy. Entreat Him, therefore, that this city be saved from every enemy assault and conquest.

Katavasia

To our Saviour and God, Who led His people dry-shod, while drowning Pharaoh with his whole array, amidst the parted floods of the Red Sea in ancient times: to Him only let us sing, for He is glorified.

ODE THREE

Of Pascha. Heirmos

Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth.

Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

YESTERDAY I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Of the Theotokos. Same Heirmos

TODAY I return to the life that is unmingled with any impurity, by the goodness of Him that was born of thee, O most pure, and hath made the light to shine like lightning unto the utmost parts of the earth.

AS thou beholdest God, Whom thou didst conceive in the flesh, risen from the dead even as He said, dance for joy, O pure and immaculate Virgin, and glorify Him as God.

Of the Blind Man. Heirmos

O LORD, establish my heart, which is shaken with the billows of life, and do Thou, as God, guide it to a calm haven.

Troparia

THOU madest steadfast the hearts of the shaken, when Thou madest the earth to tremble at Thine august crucifixion, to which Thou didst submit in the flesh, O Long-suffering One.

THE noble Joseph laid Thee in a new sepulchre, O Most Compassionate. But Thou didst arise from the dead on the third day, making us new.

WHY seek ye the Lord as though He were dead? He is risen as He said, proclaimed the Angel unto the women, flashing like lightning with a divine form.

THOU didst heal the man once blind from his birth, O All-compassionate, who came unto Thee and glorified Thy dispensation and Thy wonders.

Glory.

WE worship God the Father, the Son beginningless from before all time, and the Spirit Divine, the threefold uncreated nature in three hypostases, the one God of all.

Both now. *Theotokion*

FROM thy virgin womb thou gavest birth to God incarnate. Beseech Him, O all-holy Lady, to take pity on us.

Katavasia

O SAVIOUR Christ, establish my mind by the dread power of Thy holy Cross, that I may hymn and may glorify Thy saving Ascension.

SESSIONAL HYMN

Plagal of Fourth Tone. By conceiving the Wisdom

AS the Master and Maker of all passed by, * in the way He encountered a seated man, * born blind from his mother's womb, * who lamented and said with pain: * I have never beheld the sun shining my whole life long, * neither looked on the moon as it poureth its lustre forth. * Hence, I cry to Thee: Thou Who wast born of a Virgin * to light up the universe, * now enlighten me with Thy light, * seeing Thou art compassionate, * that I might fall before Thee and cry: * Sovereign Master Christ, Thou only Friend of man, * grant me forgiveness of failings, * for Thy many mercies' sake. (*Twice*)

ODE FOUR

Of Pascha. Heirmos

LET the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

CHRIST revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

CHRIST, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

DAVID, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfilment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Of the Theotokos. Same Heirmos

HE that fashioned Adam thy forefather, O pure one, is fashioned from thee, and today by His own death He hath destroyed death, which came by

Adam, and hath made all men bright with the divine lightnings of the Resurrection.

SEEING Christ, Whom thou didst conceive, shining from the dead with exceeding beauty for the salvation of all, do thou glorify Him today with the Apostles while rejoicing, O pure one, who art beautiful, and unblameable, and fair among women.

Of the Blind Man. Heirmos

I HAVE heard Thy report, O Lord, and I was afraid. I considered Thy dispensation, and I glorified Thee, O only Friend of man.

Troparia

WHEN Thou, Who art Life, wast placed upon a Tree, in Thy great mercy Thou didst quicken me who died because of a tree. For this cause I glorify Thee, O Word.

COMPANYING with Thine initiates past expectation, O Lord, Thou didst say unto them: Go, proclaim everywhere My Resurrection.

CONFIRMING Thine arising from the grave, O Lord Christ, Thou abodest for many days with them that loved Thee, making them glad.

WHEN Thou gavest eyes unto the man who was blind from the womb, O Lord, Thou didst say: Go, wash and receive thy sight, while glorifying My Divinity.

Glory.

O BEGINNINGLESS Trinity, one in honour, undivided in essence, divided in hypostases, save all that faithfully glorify Thee with fear.

Both now. *Theotokion*

WE glorify thy childbearing beyond nature, O immaculate and all-blameless Virgin, blessing thee with faith as the Mother of the God of all.

Katavasia

I HAVE heard the report of the mighty deeds of Thy Cross, O Lord, how Paradise was opened thereby, and I cried: Glory to Thy power, O Lord.

ODE FIVE

Of Pascha. Heirmos

LET us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

WHEN those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

BEARING lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Theotokos. Same Heirmos

THE company of the pious is enlightened by the divine and life-bringing beams of thy Son's Resurrection, O immaculate Mother of God, and it is filled with joy.

THOU didst not open the gates of the Virgin when Thou wast incarnate; Thou didst not loose the seals of the sepulchre, O King of creation. Wherefore, when she saw Thee arisen, she rejoiced.

Of the Blind Man. Heirmos

SPEEDILY take compassion on my wretched soul, which doeth battle by night in the darkness of the passions. Shine within me with the rays that outshine the day, O spiritual Sun, and make the night give way to light.

Troparia

THOU wast lifted up upon a Tree and didst lift up all mortals with Thyself, O compassionate Lord, and Thou slewest the warlike serpent and gavest life to the work of Thy hands, as the only God of all.

THOU Who didst willingly die wast laid in a sepulchre, and Thou didst empty all the domains of Hades, O Immortal King, raising up the dead with Thy Resurrection.

THOUGH Thou hadst wrought great miracles upon the earth, a lawless people put thee to death, O Word. But since Thou Thyself alone art mighty, O Lord Christ, Thou didst arise from the dead, even as Thou hadst foretold.

OPENING the eyes of him who saw not the visible light, Thou didst enlighten the eyes of his soul and didst move him to glorify Thee when he knew Thee to be the Creator, Who out of compassion hadst appeared as a mortal.

Glory.

O ye faithful, let us all glorify the Trinity in Unity, and the Unity in Trinity, the Father, Son, and upright Spirit, one God, Who is truly the Artificer of all.

Both now. *Theotokion*

How didst thou give birth without experience of man, O pure Virgin Mother most graced of God? How dost thou nourish Him that nourisheth creation? It is as He only knoweth, the Creator and God of all.

Katavasia

Waking at dawn, we cry unto Thee, O Lord: Save us, for Thou art our God; besides Thee we know none other.

ODE SIX

Of Pascha. Heirmos

Thou didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

Having kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O my Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Theotokos. Same Heirmos

He that was anciently held by death and corruption is led up unto the incorruptible and everlasting life by Him that was incarnate of thine immaculate womb, O Virgin Theotokos.

He that descended and dwelt and was incarnate in thy womb past understanding, descended into the deepest parts of the earth, and raised up Adam with Himself when He arose from the grave.

Of the Blind Man. Heirmos

Even as Thou didst rescue the Prophet from the beast, O Lord, bring me up also from the deep of ungovernable passions, I pray, that I may persevere in looking toward Thy holy temple.

Troparia

O master, Who wast crucified with thieves, Thou didst rescue from wicked thieves and soul-corrupting passions all that praise with one accord Thy Crucifixion and Arising, O man-befriending Lord.

In a sepulchre they laid Thee dead and without breath, O Christ, Who breathest life into all the dead. But Thou didst arise, O Lord, emptying all the tombs by Thy divine power, O Word.

After Thine arising, O Christ, Thou didst say unto Thy friends: Tarry ye in Jerusalem, until ye be endued with invincible strength and sure assistance from on high.

Thou madest clay and didst anoint the eyes of the man who was blind from his birth, and graciously gavest him to see, as he praised Thine immaculate power, O Word, whereby Thou hast saved the world.

Glory.

O unity of three Hypostases, unbegotten Father, begotten Son, and Spirit Who proceedest, thrice-holy Lord, one essence and power, save all Thy people.

Both now. *Theotokion*

Who can tell of thy mighty deeds, O pure one? For thou, in a manner beyond nature, gavest birth in the flesh unto God, Who through thee doth rescue the world from every sin, O all-blameless Virgin.

Katavasia

The abyss hath encompassed me, the sea monster is become my grave; but I cried unto Thee, the Friend of man, and Thy right hand saved me, O Lord.

KONTAKION

Fourth Tone. On this day Thou hast appeared

Being blinded in the eyes * of my soul, O Saviour,* I come unto Thee, O Christ, * as did the man who was born blind. * And in repentance I cry to Thee: * Of those in darkness art Thou the most radiant Light.

OIKOS

GRANT me a stream of the unutterable wisdom and knowledge from on high, O Christ, Thou Light of those in darkness and Guide of the erring, that I may tell of those things that the divine book of the Gospel of Peace hath taught, namely, the miracle wrought upon the blind man: that, being blind from birth, he receiveth both the eyes of sense, and those of the soul, crying out in faith: Of those in darkness art Thou the most radiant Light.

The Synaxarion of the Menaion, then the following:

✝ On this day, the sixth Sunday of Pascha, we celebrate the miracle wrought by our Lord and God and Saviour Jesus Christ upon the man who was blind from his birth.

Verses

O Light of Light most perfect, and Light-provider,
On the blind from birth, O Word, eyes Thou bestowest.

In Thine infinite mercy, O Christ our God, Giver of Light, have mercy on us. Amen.

ODE SEVEN

Of Pascha. Heirmos

THE only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

THE godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

WE celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

TRULY sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Theotokos. Same Heirmos

THY Son, O all-blameless Lady, having put death to death, hath today given everlasting life to all mortals unto ages of ages, even He that alone is blessed, the supremely glorious God of our Fathers.

HE that ruleth as King of all creation, becoming man, dwelt in thy womb, O graced of God. And after enduring the Cross and death, He arose in divine magnificence, and raised us up with Himself, since He is omnipotent.

Of the Blind Man. Heirmos

THE prayer of the Children became the quencher of the fire, and the bedewing furnace was the preacher of the wonder, for it neither set on fire nor consumed them that sang hymns unto the God of our Fathers.

Troparia

WHEN Thou wast hung upon the Tree, O Saviour, the sun was quenched, the earth was tossed as in a tempest, all creation was shaken, and the dead arose from the graves.

WHEN Thou didst rise from the dead, O King, the souls that there slept were raised together with Thee; and they glorify Thy sovereignty, whereby the bonds of death were dissolved.

THE choir of women came at dawn to anoint Thee with myrrh. But on learning that Thou wast risen, O Lord, they rejoiced with the sacred disciples. Through them do Thou grant us the forgiveness of our evil deeds.

THOU didst anoint the eyes of the blind man with clay and badest him go to Siloam; and when he washed, he received his sight and sang Thy praise, O Christ, Thou King of all.

Glory.

LET us praise the beginningless Father, the cobeginningless Son, and the All-holy Spirit. Holy, Holy, Holy art Thou, O God, Thou King of all.

Both now. *Theotokion*

THOU wast seen to be a Virgin after giving birth, O pure one. For it was God to Whom thou gavest birth, Who by His power made all nature new, O immaculate Lady; Whom do thou ever importune that we be saved.

Katavasia

O THOU Who didst save the Children who praised Thee in the furnace of fire, blessed art Thou, O God of our Fathers.

ODE EIGHT

Of Pascha. Heirmos

THIS chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

COME, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

CAST thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, thy children have assembled unto thee from the West, the North, the Sea, and the East, in thee blessing Christ unto the ages.

O FATHER Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Theotokos. Same Heirmos

THROUGH thee came the Creator into the world, O Virgin Theotokos, and having burst the belly of Hades, He gave the Resurrection unto us mortals. Wherefore, we bless Him unto the ages.

WHEN thy Son destroyed all the might of death, O Virgin, as the mighty God He exalted and deified us with Himself by His Resurrection. Wherefore, we sing His praise unto the ages.

Of the Blind Man. Heirmos

O COMPANY of Angels, and assembly of men; ye priests, Levites, and people: praise, bless, and supremely exalt the King and Creator of all unto all the ages.

Troparia

WHEN the orders of Angels beheld Thee hanging upon the Cross and the whole creation altered for fear, O Christ, Thou King of all, they were sore amazed, lauding with hymns Thy love for man.

WHEN Hades saw Thee below, he groaned and hastily gave back the dead kept under guard there from the beginning of the world, O Christ, as they lauded with hymns Thy love for man.

AFTER working prodigies and exceedingly great wonders, O Christ, Thou wast willingly lifted up on the Cross; and to the dead wast Thou united, Who madest Hades to die; and all his prisoners didst Thou mightily set loose.

THOU gavest eyes to the blind man who came unto Thee, O Christ, when Thou didst command him to wash at the spring of Siloam and receive his sight, and to proclaim Thee as God, made manifest in the flesh for the salvation of the world.

We bless Father, Son, and Holy Spirit, the Lord.

O TRINITY undivided, Unity unconfused, God of all and Creator of the whole, save from all manner of temptations them that praise and faithfully worship Thy dominion.

Both now. *Theotokion*

O IMMACULATE Virgin, most graced of God, ever importune thy Son that He not put me to shame in the day of judgment, but that He number me with His chosen sheep.

Katavasia

UNTO God the Son, Who was begotten of the Father before the ages, and was incarnate of a Virgin Mother in these last times, give praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

ODE NINE

Of Pascha. Heirmos

SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

O THY divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O GREAT and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.

Of the Theotokos. Same Heirmos

WITH one voice, O Virgin, we the faithful call thee blest. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there hath shone on us today the light of thy Son's Resurrection from the dead.

BE glad, be joyous, thou divine portal of the light; for Jesus, Who hath set in the tomb, hath dawned forth, shining more radiantly than the sun, and hath illumined all the faithful, O Lady, most graced of God.

Of the Blind Man. Heirmos

FOR the Mighty One hath done great things to thee, showing thee to be a pure Virgin after conceiving, as she that seedlessly gave birth to her own Creator. Wherefore, O Theotokos, we magnify thee.

Troparia

THOU wast fixed upon the scaffold of the Cross, O Christ God, and Thou didst triumph over all the opposing principalities of the foe, and didst away with the former curse. Wherefore, O Saviour, as is due, we magnify Thee.

WHEN Hades beheld Thee below with Thy soul, O Word, he groaned, and out of fear he set loose all the dead, who acknowledged the dominion of Thine authority; with them, as is due, we magnify Thee.

WHEN the people of the Hebrews beheld Him performing signs and fearful prodigies, in their envy they put to death Him Who despoiled Hades by His Resurrection and Who, as He is mighty, raised up all men together with Himself.

THOU didst rise from the dead as Thou didst say, and didst appear to Thy holy disciples after Thine Arising, O Giver of Life, Who wroughtest signs and gavest eyes to the blind. With them, we magnify Thee unto the ages.

Glory.

I REVERENCE the Father as Light, I glorify the Son as Light, I praise the upright Spirit as Light: one Light undivided, perceived in three Persons, the God and King of all creation.

Both now. *Theotokion*

THOU wast seen to be of greater breadth than the Heavens, O pure Virgin, when thou bodily didst contain God, the Uncircumscribable, and gavest Him birth for the redemption of all who praise thee with undoubting faith.

Katavasia

O THOU who art God's Mother transcending mind and word, who ineffably in time gavest birth unto the Timeless One, thee do we the faithful magnify with one accord.

Then Holy is the Lord our God. (*Thrice*)

EXAPOSTILARION OF PASCHA

Second Tone

WHEN Thou hadst fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Of the Blind Man. Same Melody

THOUGH gloomy sin hath stricken blind * the inner eyes within my soul, * O Lord most great in compassion, * do Thou enlighten them anew * by granting me humility, * and with tears of repentance * restore me to purity.

Another. Same Tone. Hearken, ye women

WHILE passing by, our Saviour found * a blind man lacking eyes from birth. * And making clay with His spittle, * the Lord anointed him with it. * He sent the man to Siloam, * that he might go and wash therein. * And having washed as he was told, * O Christ, he came away seeing, * and he beheld Thy divine light.

For the Praises we allow for eight verses and chant the following seven Stichera of the Resurrection and one of the Blind Man:

Stichera of the Resurrection. Plagal of First Tone

O LORD, when the grave had been sealed by the lawless, Thou camest forth from the tomb even as Thou wast born of the Theotokos. Thine incorporeal Angels knew not how Thou wast incarnate; the soldiers who guarded Thee did not perceive when Thou didst arise: for both these things are sealed fast against the inquisitive, but the wonders are made manifest unto those who worship the mys-

tery with faith. Do Thou grant unto us who praise it exceeding joy and great mercy.

O LORD, having destroyed the everlasting bars and burst the bonds asunder, Thou didst arise from the tomb, leaving behind Thy funeral shrouds as a witness to the truth of Thy three-day burial. And Thou wentest on before into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us.

O LORD, the women ran unto the sepulchre to see Thee, the Christ, Who hadst suffered for us. And on drawing nigh, they found an Angel sitting upon the stone, which had rolled away in fear; and he cried to them and said: The Lord is risen! Say to the disciples: Risen from the dead is He that saveth our souls.

O LORD, even as Thou camest forth while the tomb was sealed, so also didst Thou enter unto Thy disciples while the doors were shut, showing unto them the sufferings of Thy body, which Thou didst accept, O Saviour, since Thou art long-suffering. As one of the seed of David, Thou didst endure wounds; but as the Son of God, Thou didst free the world. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us.

Anatolian Stichera

O LORD, King of the ages and Creator of all, Who didst accept crucifixion and burial in the flesh for us, that Thou mightest free us all from Hades: Thou art our God; beside Thee we know none other.

O LORD, who can tell of Thy most resplendent wonders, or who can proclaim Thine awesome mysteries? For Thou becamest man for us, as Thou Thyself didst will. Thou didst reveal the sovereignty of Thy power, for by Thy Cross Thou didst open Paradise unto the thief, and by Thy burial Thou didst destroy the bars of Hades, and by Thy Resurrection Thou hast enriched all things. O Compassionate One, glory be to Thee.

COMING to Thy tomb very early in the morning, the myrrh-bearing women sought to anoint Thee, the Immortal Word and God; and being instructed by the words of the Angel, they returned in joy, to announce openly to the Apostles that Thou, the Life of all, art risen, and hast granted unto the world forgiveness and great mercy.

Sticheron of the Blind Man. Plagal of Fourth Tone

Verse: Look upon me, and have mercy on me.

O THOU Who wast incarnate for the sake of Thy bowels of mercy, O Christ God, showing unspeakably tender compassion to him that from the womb was deprived of sight, Thou didst account him worthy of divine illumination, when Thou didst touch clay to his eyes with Thine all-creating fingers. And now do Thou Thyself, O Light-bestower, illuminate the senses of our souls also, since Thou alone art the bountiful Bestower of gifts.

Glory. *Same Tone*

WHO can tell of Thy mighty works, O Christ, or who can number the multitudes of Thy wonders? For even as Thou, in Thy goodness, didst appear on earth twofold of nature, so didst Thou grant twofold healings to the sick; for Thou didst open not only the bodily eyes of the man who was blind from the womb, but those of his soul also. Wherefore, he confessed Thee, the hidden God, Who grantest great mercy unto all.

Both now. *Theotokion*

MOST blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology, and the remainder of Matins.

In the First Hour, the following Matinal Doxasticon:

Plagal of Fourth Tone

THE fervent tears of Mary were not shed in vain; for behold, she hath been counted worthy of being instructed by Angels, and of seeing Thy countenance, O Jesus; yet as a weak woman, she still minded earthly things. Therefore, she was turned back that she might not touch Thee, O Christ. Howbeit, she was sent as a herald to Thy disciples, and telling them the good tidings, she proclaimed Thine ascent unto Thy Paternal inheritance. Together with her, account us also worthy of Thy manifestation, O Sovereign Lord.

THE LITURGY

The Typica, and for the Beatitudes, the following four hymns in the Tone of the Week, then four hymns from the sixth Ode of the Canon of the Blind Man:

Plagal of First Tone

WHEN the thief upon the cross believed Thee to be God, O Christ, he confessed Thee sincerely from his heart, and cried: Remember me, O Lord, in Thy Kingdom.

WITH one accord let us praise, as our Saviour and Creator, Him Who on the Tree of the Cross blossomed forth with life for our race, and withered the curse of the tree.

WHEN Thou wast crucified in the midst of two condemned thieves, O Christ, the one who blasphemed Thee was justly condemned; but the other, who confessed Thee, became a dweller of Paradise.

WHEN the modest women came unto the choir of the Apostles, they cried out: Christ is risen. Let us worship Him as Master and Creator.

The Prokeimenon of the Epistle. Plagal of First Tone

Thou, O Lord, shalt keep us and shalt preserve us from this generation, and for evermore.

Verse: Save me, O Lord, for a righteous man there is no more.

The Acts of the Apostles (16:16–34)

In those days, it came to pass as we, the Apostles, went to prayer . . .

Alleluia. Plagal of First Tone

Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth.

Verse: For Thou hast said: Mercy shalt be built up for ever. In the Heavens shall Thy truth be established.

The Holy Gospel according to Saint John (9:1–38)

At that time, as Jesus passed by, He saw a man who was blind from his birth . . .

Instead of It is truly meet, *we chant the Megalynarion* The Angel cried *and the Heirmos of the ninth Ode of the Canon of Pascha.*

The Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

SUNDAY OF THE SIXTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Plagal of First Tone. Rejoice

THOU art the eye of all mortal-kind, * the source of vision for this body of earthen clay, * and also the common Maker that formed the eyes of us all, * O Christ our Creator, God and Word of God. * And now, from the mixture of dust and spittle, Thou givest eyes * unto a blind man with Thy fingers ineffably, * which both formed the clay and the vision bestowed on him, * whereby the man born blind, who all his life never saw the sun, * now looked upon Thee and clearly saw Thee, the sweet and bright-beaming Sun, * beholding the image * of the One Who in unspeakable mercy formed us all.

BEING rich in the members and form * that constitute this mortal body, the man before * born blind from his mother's womb yet could not so much as suppose * what the shape thereof might be, since he indeed * was rich with a want of eyes that was not feigned, but genuine, * because of which he dislocated and hurt his feet * and most of his frame by his striking against the stones. * When he acquired through Thee that further riches not known before, * he saw the Light of the whole world, and he proclaimed Thee the Prince of Lights, * the God and the Master * of creation, the Creator of all the universe.

THE scribes, who were themselves truly blind, * looked at the blind man with suspicion, for they supposed * that he had only pretended that he was blind and now saw, * and that he was feigning for the Saviour's sake. * They willingly were made blind by the dark letter of the Law * wherein there shineth my sweet Christ, the resplendent Sun, * Who hath for my sake brought to pass a new Sabbath work. * He hath made bright the shadow of the veil of the olden Law; * taking the light from among them, He shed it on those who once were blind. * As they now behold Him * Who bestoweth light on all, they proclaim Him to the world.

And three from the Menaion.

Glory; both now. *Second Tone*

He that was born blind thought to himself and said: Was I born without eyes perchance for the sins of my parents? Was I perchance born to be an example, because of the unbelief of the nations? I cease not from asking: When is it night, when is it day? My feet cannot endure striking against the stones. For I have neither seen the sun shining, nor beheld in image Him Who fashioned me. But I beseech Thee, O Christ God, look upon me and have mercy on me.

For the Aposticha, the following Stichera of the Octoëchos:

Plagal of First Tone. Of the Resurrection

By Thy precious Cross, O Christ, Thou hast put the devil to shame; and by Thy Resurrection, Thou hast blunted the sting of sin; and Thou hast saved us from the gates of death. We glorify Thee, O Only-begotten Son.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction

O Lord, I cease not from sinning; although counted worthy of Thy love for man, I acknowledge it not. Overcome my hardness of heart, O only Good One, and have mercy on me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

Having disdained all earthly things, and having courageously defied torments, ye did not fall short of your blessed hopes, but ye became heirs of the Kingdom of the Heavens, O all-famed Martyrs. Since ye have boldness with the man-befriending God, pray that peace be granted unto the world, and great mercy to our souls.

Glory; both now. *Second Tone*

As Jesus passed by on His way from the temple, He found a man who was blind from his birth; and taking compassion on him, He put clay on his eyes and said unto him: Go, wash in the pool of Siloam. And when he had washed, he received his sight, and sent up praise unto God. But those who stood by him said unto him: Who hath opened thine eyes, which none of them that see was able to heal? And he cried out and said: A man that is called Jesus; He told me: Wash in the pool of Siloam; and I received my sight. He is truly Christ the Messiah, of Whom Moses spake in the Law. He is the Saviour of our souls.

The Dismissal Hymn: Let us worship the Word . . .
Theotokion: O impassable gate of the Lord . . .

And the remainder of Vespers, and the Dismissal.

MONDAY OF THE SIXTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Plagal of First Tone. Of the Resurrection
Let us worship the Word

Let us honour the Cross of the Lord with songs of praise; * let us revere with divine hymns His holy burial; * His exalted Resurrection let us glorify; * for from their graves He raised the dead, * since He verily is God, and He plundered death's dominion, * and brake the might of the devil, and shined great light on those in Hades' gloom.

A Hymn of Compunction

Let us all keep watch and meet Christ with an abundance of oil and with shining lamps, O ye faithful, that we may be deemed worthy to enter within the bridechamber; for he that was found outside the door cried unto God to no avail: Have mercy on me.

Martyricon

Zealously striving after the cup of Thy Passion, O Lord, Thy prizewinners forsook the delight of life and became companions of the Angels. By their supplications, O Christ God, grant unto our souls peace and great mercy.

Theotokion

With the Angels, the heavens, and with mankind, earthly things cry out to thee with a ju-

bilant voice, O Theotokos: Rejoice, thou portal that art more spacious than the heavens; rejoice, only salvation of the earthborn; rejoice, O modest one, who art full of grace, who gavest birth to God incarnate.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of First Tone. Let us worship the Word

BEFORE Thy Cross and Arising, as Thou wast passing by, * O all-compassionate Saviour, a man born blind cried to Thee * with great fervour: Son of David, be Thou merciful. * Do Thou grant sight unto mine eyes, * that I, too, might look on Thee; and Thou, making clay from spittle, * O Word, therewith didst anoint him and didst illustriously grant him sight. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses and chant the following Stichera of the Octoëchos, repeating the first one:

Plagal of First Tone. Of the Resurrection

O LORD, when the grave had been sealed by the lawless, Thou camest forth from the tomb even as Thou wast born of the Theotokos. Thine incorporeal Angels knew not how Thou wast incarnate; the soldiers who guarded Thee did not perceive when Thou didst arise: for both these things are sealed fast against the inquisitive, but the wonders are made manifest unto those who worship the mystery with faith. Do Thou grant unto us who praise it exceeding joy and great mercy. (*Twice*)

A Hymn of Compunction

WOE is me! how am I become like unto the barren fig tree? and I fear the curse as well as the cutting. But, O Heavenly Husbandman, O Christ God, show my barren soul to be fruitful, and receive me as the prodigal son, and have mercy on me.

Martyricon

BLESSED is the army of the King of the Heavens; for though the prizewinners were born of earth, yet they eagerly strove to attain to the angelic rank by disdaining their bodies; and through their sufferings, they were counted worthy of the honour of the bodiless hosts. By their prayers, O Lord, send down Thy great mercy upon us.

Glory; both now. *Fourth Tone*

THE blind man, accounting his whole life to be night, cried unto Thee, O Lord: Open mine eyes, O our Saviour, Thou Son of David, that together with all men, I also might praise Thy power.

For the Aposticha of the Praises, the following Stichera:

Plagal of First Tone. O righteous father

FOR them that saw, the blind man was the blinding of their sight, * benighting all their thinking and understanding and soul * when they beheld him seeing past expectation. * And in their guile they called to him, asking him: How is it thou seest like one of them that have sight? * For thou wast blind even from thy birth, and thou didst sit by the waysides and beg for alms. * Then did he show to them the very Light-bestower, and the Creator of the lights of all creation, * Who by these lights is preached, God's timeless and beginningless Son, * in these last times in mercy shown forth: a mortal from the Virgin and from the Spirit of God.

Verse: Look upon me, and have mercy on me.

AS a great burden and an onerous and earthen load * appeared the man born blind in the sight of those in the world, * while walking through the streets and sore bruising his feet. * For sense of sight, he was endowed with a staff; hence he fled for refuge unto the Light-bestower, * from Whom he gained sight wherewith to see, and to behold his Creator with his own eyes, * Him Who created the whole nature of all mankind in His own image, truly after His own likeness: * from earth at first; and now from spittle that was mixed with dust * He illumined the blind man's pupils, and out of love for man He gave him to see the sun.

Verse: My steps do Thou direct according to Thy saying.

WHEN he beheld the light, the blind man saw the Father's Word, * conformed unto the image after which all men are made, * from Whom he saw the sun, like all other mortals, * seeing it beaming light and ruling the day, filled with joy at seeing the new and wondrous vision, * because of which he was seen by all to walk aright without stumbling in all his paths, * while recognizing his Enlightener as God's Son, Who had become a man in His extreme compassion, * Who, while remaining God, became a mortal man like us, * and assuming that which He was not, preserved free of confusion His union with our kind.

Glory; both now. *Plagal of First Tone*

PASSING by on the way, O Lord, Thou foundest a man who was blind from his birth. And in astonishment, the disciples asked Thee, saying: Teacher, who did sin, this man or his parents, that he was born blind? And Thou, O my Saviour, didst cry unto them: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, which none other man can work. And when Thou hadst said this, Thou didst spit upon the ground and madest clay, and didst anoint his eyes, saying unto him: Go, wash in the pool of Siloam. And he washed and was made whole and cried unto Thee: Lord, I believe; and he worshipped Thee. Wherefore, we also cry out: Have mercy on us.

And the remainder of Matins, and the Dismissal.

MONDAY OF THE SIXTH WEEK

VESPERS

NOTE

The following order for the apodosis of Pascha in conjunction with the Feast of the Blind Man is found in all the printed Pentecostaria, and in some of the manuscripts. But since there are variant manuscripts and Pentecostaria and Typica, as well as the printed Typicon of the Holy and Great Church of Christ, the alternative usage is also provided here (beginning on page 184), wherein the apodosis of the Feast of the Blind Man is celebrated on Tuesday, and the apodosis of Pascha on Wednesday, without any other service adjoined to the latter (which may be considered more exact and proper, as conforming to the apodoses of the other Great Feasts of the Master and of the Mother of God). For this reason we here include the apodoses of each of these Feasts separately and distinctly, each in its own place, so that each may choose whichever usage is preferred.

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Plagal of First Tone. Rejoice

CRYING with mouth and soul, heart, and mind, * he who before was blind confessed in the sight of all * that He Who from clay and spittle had formed and given him eyes, * granting him to see the common light of all, * was also the Lord of all, and our common Artificer, * now made a mortal in His mercy for what He made, * and he preached that He is the Lord God Omnipotent. * Since they could not endure to see his zeal and his speech to them, * the Scribes unjustly condemned him to be put out of the synagogue. * For that fearful blindness * which possessed their souls surpassed that which once possessed his eyes.

OVER them that had bodily sight, * the blind man raised up a great trophy of victory; * for he saw his own Creator and the one Maker of all, * when, though being blind, he clearly had beheld * the eyes formed from spittle, and from this only had recognized * and had made known Him that had freely enlightened him * as both Son of God and the Lord of the universe. * But they who had been blinded by their envy, when they beheld, * they did not know Him at all, though they had beheld Him so many times * work so many marvels * by the strange and wondrous power wrought by His word alone.

THE scribes, who were themselves truly blind, * looked at the blind man with suspicion, for they supposed * that he had only pretended that he was blind and now saw, * and that he was feigning for the Saviour's sake. * They willingly were made blind by the dark letter of the Law * wherein there shineth my sweet Christ, the resplendent Sun, * Who hath for my sake brought to pass a new Sabbath work. * He hath made bright the shadow of the veil of the olden Law; * taking the light from among them, He shed it on those who once were blind. * As they now behold Him * Who bestoweth light on all, they proclaim Him to the world.

And three from the Menaion.

Glory; both now. *Plagal of Fourth Tone*

O CHRIST God, Thou spiritual Sun of Righteousness, Who with Thine immaculate touch didst enlighten both the body and soul of him who from his mother's womb was deprived of sight, illuminate the eyes of our souls also, and show us to be sons of the day, that we might cry to Thee with faith: Great and ineffable is Thy compassion toward us, O Friend of man; glory be to Thee.

For the Aposticha, the following Stichera of the Octoëchos:

Plagal of First Tone. Of the Resurrection

HE that granted the resurrection unto the race of man was led as a sheep to slaughter; the princes of Hades were terrified of Him, and the grievous

gates were lifted up; for Christ, the King of Glory, hath entered, saying to those in bonds: Go forth; and to those in darkness: Reveal yourselves.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

A Hymn of Compunction

O LORD, though I am struck with the fear of Thee, I cease not from doing evil. What man under judgment feareth not the judge? Or who wishing to be healed doth provoke the physician to anger as I do? O long-suffering Lord, take pity on mine infirmity and have mercy on me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon

ARMED with the shield of faith, and rousing themselves with the sign of the Cross, Thy Saints of their own accord went forth courageously unto torments, O Lord, and they destroyed the error and audacity of the devil. By their entreaties, since Thou art God omnipotent, send down peace to the world, and great mercy to our souls.

Glory; both now. *Plagal of Fourth Tone*

O THOU Who wast incarnate for the sake of Thy bowels of mercy, O Christ God, showing unspeakably tender compassion to him that from the womb was deprived of sight, Thou didst account him worthy of divine illumination, when Thou didst touch clay to his eyes with Thine all-creating fingers. And now do Thou Thyself, O Light-bestower, illuminate the senses of our souls also, since Thou alone art the bountiful Bestower of gifts.

The Dismissal Hymn: Let us worship the Word . . .
Theotokion: O impassable gate of the Lord . . .

And the remainder of Vespers, and the Dismissal.

TUESDAY OF THE SIXTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Plagal of First Tone. Of the Resurrection

O LORD, Thou wast called a dead man, Thou that slewest death; in a tomb wast Thou laid, Who hast emptied the tombs. Above, soldiers guarded the grave; below, Thou didst raise up them that were dead from ages past. O Almighty and Incomprehensible, Lord, glory be to Thee.

A Hymn of Compunction

WHEN the Judge taketh His seat and the Angels stand in their places, when the trumpet soundeth and the flame is burning, what shalt thou do, O my soul, as thou art led away to judgment? For then thine evil deeds shall stand before thee and thy secret offences shall be exposed. Wherefore, before the end, cry to the Judge: O God, be gracious unto me and save me.

Martyricon

TODAY the memory of the prizewinners shineth, for it hath its effulgence from Heaven. The choir of Angels keepeth festival, and the race of men doth celebrate with them. Wherefore, they intercede with the Lord that our souls be granted mercy.

Glory; both now. *Theotokion*

O ALL-HOLY Mother of God, thou rampart of Christians, as is thy wont, deliver thy people who cry to thee earnestly: Range thyself against our shameful and boastful thoughts, that we may cry to thee: Rejoice, O Full of Grace.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of First Tone. Let us worship the Word

GIVEN sight by the spittle of Him that once of old * had formed the whole race of mortals, the man in blindness from birth * who had never seen, now seeth the great shining Sun, * and sendeth thanks up unto God * with his whole soul, for he now doth clearly behold His Image, * which had

been formed in the likeness of Him that made the image at the first. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Feast with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.*

For the Praises we allow for four verses, and chant the following Stichera of the Octoëchos, repeating the first one:

Plagal of First Tone. Of the Resurrection

O LORD, having destroyed the everlasting bars and burst the bonds asunder, Thou didst arise from the tomb, leaving behind Thy funeral shrouds as a witness to the truth of Thy three-day burial. And Thou wentest on before into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us. (*Twice*)

A Hymn of Compunction

OVERLOOK the multitude of mine offences, O Lord, Who wast born of the Virgin. Blot out all mine iniquities and grant me the thought of returning to Thee, since Thou alone art the Friend of man, I pray, and have mercy on me.

Martyricon

IMITATING the orders of the Angels, Thy prize-winners endured torments as though they were bodiless, O Lord; for they kept but one hope before their minds, even the enjoyment of Thy promised good things. By their intercessions, O Christ our God, grant peace unto Thy world and great mercy to our souls.

Glory; both now. *Plagal of Fourth Tone*

WHO can tell of Thy mighty works, O Christ, or who can number the multitudes of Thy wonders? For even as Thou, in Thy goodness, didst appear on earth twofold of nature, so didst Thou grant twofold healings to the sick; for Thou didst open not only the bodily eyes of the man who was blind from the womb, but those of his soul also. Wherefore, he confessed Thee, the hidden God, Who grantest great mercy unto all.

For the Aposticha of the Praises, the following Stichera:

Plagal of First Tone. O righteous father

SEEING the light-bestowing splendour that shone openly * upon the Sabbath day on the blind man vestured with light, * those trained in Moses' Law became blind in judgment; * seeing in shadow, they perceived not that veil wherewith, as a shadow, the Law was darkly covered, * nor saw the Author of Light at all, Who at a word made the Sabbath as Fashioner, * He Who gave eyes unto the blind man by that washing and wondrous making of the clay from dust and spittle. * With him now mingled, let us clearly look on God Himself * and convict the Pharisees' blindness, by seeing with a vision that God Himself doth give.

Verse: Look upon me, and have mercy on me.

MORNING ariseth for the much-afflicted man born blind * abiding in the dark of the night of blindness and pain; * for when, at God's command, he washed in the waters * found at the spring of Siloam, he received eyes and light of vision which brightly dawned upon him. * So he appeared a new morning star that both exposed and convicted the grossest mist * of night-creating darkness of the scribes and lawyers and lit with shining beams their moonless night of blindness. * Thereby, the blindness of the letter once in shadow veiled * hath been given new eyes and vision through bright illuminations granted us by the Word.

Verse: My steps do Thou direct according to Thy saying.

ONCE made to shine with divine knowledge as with brilliant light, * the blind man reached the heights of illuminated ascent; * and though he once was blinded in soul and body, * yet by the Word was he completely made bright with the new effusions of light poured forth in splendour * and recognized Him Who giveth light, Who is the Author of Light that created all, * Who from the grave shone out resplendent on the third day and lit the earth with gladness by His Resurrection, * wherefrom He made the cheering light of our refashioning * shine on mortals once held in darkness, because of His great mercy for His compassion's sake.

Glory; both now. *Plagal of Fourth Tone*

O CHRIST God, Thou spiritual Sun of Righteousness, Who with Thine immaculate touch didst enlighten both the body and soul of him who from his mother's womb was deprived of sight, illuminate the eyes of our souls also, and show us to be sons of the day, that we might cry to Thee with faith: Great and ineffable is Thy compassion toward us, O Friend of man; glory be to Thee.

And the remainder of Matins, and the Dismissal.

TUESDAY OF THE SIXTH WEEK

VESPERS

THE APODOSIS OF PASCHA

After the blessing, we chant Christ is risen, *with its verses, exactly as was done in Renewal Week.*

For Lord, I have cried, *we allow for six verses and chant the following Stichera of the Blind Man:*

Second Tone

He that was born blind thought to himself and said: Was I born without eyes perchance for the sins of my parents? Was I perchance born to be an example, because of the unbelief of the nations? I cease not from asking: When is it night, when is it day? My feet cannot endure striking against the stones. For I have neither seen the sun shining, nor beheld in image Him Who fashioned me. But I beseech Thee, O Christ God, look upon me and have mercy on me.

Same Tone

As Jesus passed by on His way from the temple, He found a man who was blind from his birth; and taking compassion on him, He put clay on his eyes and said unto him: Go, wash in the pool of Siloam. And when he had washed, he received his sight, and sent up praise unto God. But those who stood by him said unto him: Who hath opened thine eyes, which none of them that see was able to heal? And he cried out and said: A man that is called Jesus; He told me: Wash in the pool of Siloam; and I received my sight. He is truly Christ the Messiah, of Whom Moses spake in the Law. He is the Saviour of our souls.

Fourth Tone

The blind man, accounting his whole life to be night, cried unto Thee, O Lord: Open mine eyes, O our Saviour, Thou Son of David, that together with all men, I also might praise Thy power.

Plagal of First Tone

Passing by on the way, O Lord, Thou foundest a man who was blind from his birth. And in astonishment, the disciples asked Thee, saying: Teacher, who did sin, this man or his parents, that he was born blind? And Thou, O my Saviour, didst cry unto them: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, which none other man can work. And when Thou hadst said this, Thou didst spit upon the ground and madest clay, and didst anoint his eyes, saying unto him: Go, wash in the pool of Siloam. And he washed and was made whole and cried unto Thee: Lord, I believe; and he worshipped Thee. Wherefore, we also cry out: Have mercy on us.

Plagal of Fourth Tone

O Christ God, Thou spiritual Sun of Righteousness, Who with Thine immaculate touch didst enlighten both the body and soul of him who from his mother's womb was deprived of sight, illuminate the eyes of our souls also, and show us to be sons of the day, that we might cry to Thee with faith: Great and ineffable is Thy compassion toward us, O Friend of man; glory be to Thee.

Same Tone

O Thou Who wast incarnate for the sake of Thy bowels of mercy, O Christ God, showing unspeakably tender compassion to him that from the womb was deprived of sight, Thou didst account him worthy of divine illumination, when Thou didst touch clay to his eyes with Thine all-creating fingers. And now do Thou Thyself, O Light-bestower, illuminate the senses of our souls also, since Thou alone art the bountiful Bestower of gifts.

Glory; both now. *Plagal of Fourth Tone*

Who can tell of Thy mighty works, O Christ, or who can number the multitudes of Thy wonders? For even as Thou, in Thy goodness, didst appear on earth twofold of nature, so didst Thou grant twofold healings to the sick; for Thou didst open not only the bodily eyes of the man who was blind from the womb, but those of his soul also. Wherefore, he confessed Thee, the hidden God, Who grantest great mercy unto all.

For the Aposticha, the following Sticheron of the Octoëchos:

Plagal of First Tone

Thee, O Christ our Saviour, Who wast incarnate and yet wast not parted from the Heavens, do we magnify with voices of song. For as the Lord Who loveth man, Thou didst accept the Cross and

death for the sake of our race. Despoiling the gates of Hades, Thou didst arise on the third day, saving our souls.

Then the Stichera of Pascha with their verses:

Plagal of First Tone

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

A SACRED Pascha hath been shown forth to us today; a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer; a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that hath opened unto us the gates of Paradise, a Pascha that doth hallow all the faithful.

Verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire.

COME from that scene, O women, bearers of good tidings, and say to Sion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance, and be glad, O Jerusalem, for thou hast seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the righteous be glad.

THE myrrh-bearing women at deep dawn drew nigh to the tomb of the Giver of life; they found an Angel sitting upon the stone, and he, addressing them, in this manner did say: Why seek ye the Living among the dead? Why mourn ye the Incorruptible amid corruption? Go, proclaim it unto His disciples.

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

A PASCHA of delight, Pascha, the Lord's Pascha, an all-venerable Pascha hath dawned for us, a Pascha whereon let us embrace one another with joy. O Pascha, ransom from sorrow! Today Christ hath shone forth from the tomb as from a bridal chamber, and hath filled the women with joy, saying: Proclaim it unto the Apostles.

Glory; both now. *Plagal of First Tone*

IT is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

Then Christ is risen (*thrice*), Now lettest Thou Thy servant depart, *the Trisagion, and the rest. Then:*

The Dismissal Hymn: Let us worship the Word . . .
Theotokion: O impassable gate of the Lord . . .

And the Dismissal.

WEDNESDAY OF THE SIXTH WEEK

MATINS

After the beginning of the service, God is the Lord, *the Dismissal Hymn of the Resurrection,* Let us worship the Word (*twice*), *and the Theotokion,* O impassable gate of the Lord.

After the First Reading from the Psalter, the following Resurrection Sessional Hymns of the Octoëchos:

Plagal of First Tone. Let us worship the Word

LET us honour the Cross of the Lord with songs of praise; * let us revere with divine hymns His holy burial; * His exalted Resurrection let us glorify; * for from their graves He raised the dead, * since He verily is God, and He plundered death's dominion, * and brake the might of the devil, and shined great light on those in Hades' gloom.

Glory.

O LORD, Thou wast called a dead man, Thou that slewest death; in a tomb wast Thou laid, Who hast emptied the tombs. Above, soldiers guarded the grave; below, Thou didst raise up them that were dead from ages past. O Almighty and Incomprehensible, Lord, glory be to Thee.

Both now. *Theotokion. Let us worship the Word*

REJOICE, O God-trodden mountain divinely sanctified. * Rejoice, O soul-endowed bush that was unconsumed though aflame. * O thou only bridge that leadeth from this world to God, * conveying mortals to the heights, * unto everlasting life: Rejoice, pure and spotless Maiden, * who never knowing a man, yet didst bring forth Him Who doth redeem our souls.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of First Tone. Let us worship the Word

He Who cov'reth Himself as a garment with the light, * Who with the Father and Spirit is co-beginningless God, * hath been clothed with our own nature in His love for man; * and driving off from mortal men * our diseases, He as God hath also fully enlightened * the eyes of him that came forth from his mother's womb in blindness black as night. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of Pascha with its Heirmos, together with the Canon of the Blind Man, and the Prefestal Canon of the Ascension, to make fourteen in each Ode. Before the Troparia, we say,* Glory to Thy holy Resurrection, O Lord *for the Canon of Pascha;* Glory to Thee, our God, glory to Thee *for that of the Blind Man; and* Glory to Thy holy Ascension, O Lord, *for that of the Ascension.*

THE CANON OF PASCHA

First Tone

ODE ONE

Heirmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

THE CANON OF THE BLIND MAN

Plagal of First Tone

Land upon which the sun had never shone

Accepting voluntary crucifixion in the flesh, Thou hast poured forth blessing and life upon the world, O Master, only all-blessed, and Creator of all. Wherefore we bless and praise and glorify Thee, singing and chanting a song of victory.

When Thou hadst died, O long-suffering Christ, the noble Joseph laid Thee in the lowest pit, and he rolled a stone unto the door of the sepulchre. But Thou didst arise in glory and didst raise up the world with Thyself, as it sang and chanted a song of victory.

Performing strange wonders, the Redeemer healed even the man who was blind from his birth, when He anointed him with clay and said: Go and wash in Siloam, that thou mightest know that I am God, Who for the sake of My tender compassions walk upon the earth clothed with flesh.

Theotokion

In His compassion, the Lord dwelt in thy virginally innocent womb, O pure one, for He wished to save man, who was corrupted through the devices of the enemy. Entreat Him, therefore, that this city be saved from every enemy assault and conquest.

PREFESTAL CANON OF THE ASCENSION

A Composition of Joseph

Same Tone. Horse and rider

Christ goeth up to the Father and taketh thither the flesh which He had received from us. Let us laud Him with hymns of praise today, singing a song of victory.

The books of God-inspired writings and the preachings of the wise heralds of God have openly attained their accomplishment. For after His arising, the Master goeth up with glory into the Heavens.

The earth mystically danceth, and the Heavens are filled with gladness on the Ascension of Christ, Who by grace hath united the things that were separated before, and hath destroyed the wall of enmity.

Katavasia: It is the day of Resurrection . . .

ODE THREE

Of Pascha. Heirmos

Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

Yesterday I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Of the Blind Man. Do Thou establish my heart

THE noble Joseph laid Thee in a new sepulchre, O Most Compassionate. But Thou didst arise from the dead on the third day, making us new.

THOU madest steadfast the hearts of the shaken, when Thou madest the earth to tremble at Thine august crucifixion, to which Thou didst submit in the flesh, O Long-suffering One.

THOU didst heal the man once blind from his birth, O All-compassionate, who came unto Thee and glorified Thy dispensation and Thy wonders.

Theotokion

FROM thy virgin womb thou gavest birth to God incarnate. Beseech Him, O all-holy Lady, to take pity on us.

Of the Ascension. O Christ, Who by Thy command

PUTTING death in bonds by Thine own death, O Word, Thou didst truly arise from the dead on the third day. And Thou didst ascend unto the Heavens with glory, O Saviour, while the bodiless hosts praised Thine ineffable dispensation.

THOU camest without a body to those on earth, and having put on flesh, thou didst endure the Cross; and after rising from the dead, Thou didst ascend in glory unto Thy light-originating Father, having made all things to be at peace.

THOU didst seek upon the earth the sheep that went astray, and didst range it with them that never strayed, O Word. And when Thou wast taken up to the Heavens, Thou didst sit in glory at the right hand of Thy Father. Glory be to Thy great compassion.

Katavasia: Come, let us drink a new drink . . .

KONTAKION OF THE BLIND MAN
Fourth Tone. On this day Thou hast appeared

BEING blinded in the eyes * of my soul, O Saviour,* I come unto Thee, O Christ, * as did the man who was born blind. * And in repentance I cry to Thee: * Of those in darkness art Thou the most radiant Light.

OIKOS

GRANT me a stream of the unutterable wisdom and knowledge from on high, O Christ, Thou Light of those in darkness and Guide of the erring, that I may tell of those things that the divine book of the Gospel of Peace hath taught, namely, the miracle wrought upon the blind man: that, being blind from birth, he receiveth both the eyes of sense, and those of the soul, crying out in faith: Of those in darkness art Thou the most radiant Light.

SESSIONAL HYMN OF THE BLIND MAN
First Tone. The soldiers standing guard

THOU gavest eyes to him from the womb brought forth eyeless, * thus showing to the Jews Thine ineffable glory * and making it clear that Thou, Saviour Christ, art the Light of all. * But through jealousy their minds were blinded and crippled; * so they lay in wait, while being zealous and eager * to slay Thee, Who givest life.

Glory; both now. *Of the Forefeast. Same Melody*

AS Thou Thyself didst will, Thou wast born, O my Saviour; * again as Thou didst will, Thou wast seen by us mortals; * and suffering as a man, Thou as God didst arise again. * Thou wast taken up into the Heavens with glory, * and Thou leddest up with Thee the nature of mankind, * with glory adorning it.

ODE FOUR
Of Pascha. Heirmos

LET the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

CHRIST revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

CHRIST, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

DAVID, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfilment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Of the Blind Man. I have heard Thy report

COMPANYING with Thine initiates past expectation, O Lord, Thou didst say unto them: Go, proclaim everywhere My Resurrection.

WHEN Thou, Who art Life, wast placed upon a Tree, in Thy great mercy Thou didst quicken me who died because of a tree. For this cause I glorify Thee, O Word.

WHEN Thou gavest eyes unto the man who was blind from the womb, O Lord, Thou didst say: Go, wash and receive thy sight, while glorifying My Divinity.

Theotokion

WE glorify thy childbearing beyond nature, O immaculate and all-blameless Virgin, blessing thee with faith as the Mother of the God of all.

Of the Ascension. When Abbacum in his foresight

OUR nature, once condemned because of sin, obtained mercy because of Thine assumption of it, O King of all, praising with fear Thine Arising and divine Ascension.

THE incorporeal orders are astonished as they perceive Thee wearing mortal nature, O Christ, and ascending on a cloud and going up unto the Heavens.

BEHOLDING Thy red garments, O Christ, King of all, the hosts of Angels were amazed at Thine ascent and worshipped Thee with fear and joy.

LET us clap our hands; the Lord is risen from the dead and gone up to the Heavens while Angels showed submission unto Him as our Creator and God.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things . . .

ODE FIVE

Of Pascha. Heirmos

LET us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

WHEN those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

BEARING lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Blind Man. Speedily take compassion

THOU Who didst willingly die wast laid in a sepulchre, and Thou didst empty all the domains of Hades, O Immortal King, raising up the dead with Thy Resurrection.

THOU wast lifted up upon a Tree and didst lift up all mortals with Thyself, O compassionate Lord, and Thou slewest the warlike serpent and gavest life to the work of Thy hands, as the only God of all.

OPENING the eyes of him who saw not the visible light, Thou didst enlighten the eyes of his soul and didst move him to glorify Thee when he knew Thee to be the Creator, Who out of compassion hadst appeared as a mortal.

Theotokion

HOW didst thou give birth without experience of man, O pure Virgin Mother most graced of God? How dost thou nourish Him that nourisheth creation? It is as He only knoweth, the Creator and God of all.

Of the Ascension. O Thou Who coverest Thyself

CHRIST, after undoing the condemnation of mankind, is risen, and hath been taken up to the Heavens, honouring those whom He loved with the privilege of sitting with the Father.

AFTER the Resurrection, Thou, O Christ, madest Thy disciples glad, and wentest up to Thy Father, from Whom Thou hadst not been separated, even though Thou didst associate with mortals.

AFTER fulfilling the foreshadowings of the Law and the preachings of the God-proclaimers, O Christ, Thou didst ascend, O Saviour, borne up on a cloud to the Heavens.

Katavasia: Let us arise in the deep dawn . . .

ODE SIX

Of Pascha. Heirmos

THOU didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on

the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

HAVING kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O MY Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Blind Man. Even as Thou didst rescue

O MASTER, Who wast crucified with thieves, Thou didst rescue from wicked thieves and soul-corrupting passions all that praise with one accord Thy Crucifixion and Arising, O man-befriending Lord.

IN a sepulchre they laid Thee dead and without breath, O Christ, Who breathest life into all the dead. But Thou didst arise, O Lord, emptying all the tombs by Thy divine power, O Word.

THOU madest clay and didst anoint the eyes of the man who was blind from his birth, and graciously gavest him to see, as he praised Thine immaculate power, O Word, whereby Thou hast saved the world.

Theotokion

WHO can tell of thy mighty deeds, O pure one? For thou, in a manner beyond nature, gavest birth in the flesh unto God, Who through thee doth rescue the world from every sin, O all-blameless Virgin.

Of the Ascension. Calm the sea of the passions

THOU didst appear a strange sight unto the Angels, O Friend of man, bearing the form of a mortal in Thy dread ascent; wherefore, they praised Thee with fear.

THE Lord of all radiantly goeth up with glory unto His beginningless Father; all creation now keepeth festival, dancing for joy.

LET every tongue cry out today in jubilation. For with the divine voice of the trumpet, Christ is gone up to the Heavens, which He never left.

Katavasia: Thou didst descend . . .

KONTAKION OF PASCHA

Plagal of Fourth Tone

THOUGH Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles: O Thou Who dost grant resurrection to the fallen.

OIKOS

THE myrrh-bearing maidens anticipated the dawn, seeking, as it were day, the Sun Who was before the sun and Who had set in the tomb, and they cried out one to another: O friends, come, let us anoint with sweet-smelling spices the life-bringing and buried Body, even that Flesh which raiseth fallen Adam, who lieth in the grave. Let us go hence, let us make haste, like the Wise Men, and let us adore and offer before Him myrrh as it were a gift to Him, Who is no longer wrapped in swaddling bands, but in a winding-sheet. And let us make lamentation and cry aloud in exclamation: Arise, O Master, Thou Who dost grant resurrection to the fallen.

The Synaxarion of the Menaion.

ODE SEVEN

Of Pascha. Heirmos

THE only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

THE godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

WE celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

TRULY sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Blind Man. The prayer of the Children

WHEN Thou didst rise from the dead, O King, the souls that there slept were raised together with Thee; and they glorify Thy sovereignty, whereby the bonds of death were dissolved.

WHEN Thou wast hung upon the Tree, O Saviour, the sun was quenched, the earth was tossed as in a tempest, all creation was shaken, and the dead arose from the graves.

THOU didst anoint the eyes of the blind man with clay and badest him go to Siloam; and when he washed, he received his sight and sang Thy praise, O Christ, Thou King of all.

Theotokion

THOU wast seen to be a Virgin after giving birth, O pure one. For it was God to Whom thou gavest birth, Who by His power made all nature new, O immaculate Lady; Whom do thou ever importune that we be saved.

Of the Ascension. The supremely exalted Lord

THOU brakest through the middle wall of enmity by Thy Cross and Passion, O Lord; and riding upon a cloud, Thou didst ascend in glory unto the beginningless Father.

THE Powers cried out with trembling: Lift up the gates; Christ is come, wearing a body formed of earth and having slain Belial by His divine Passion.

WHY are Thy garments red, O Friend of man? inquired the divine Powers. I have now trampled down the vintage, cried Christ unto them as He ascended.

WITH one accord we glorify with hymns Thy Crucifixion and Arising, O Christ, radiantly keeping feast on Thine august Ascension unto the ages.

Katavasia: The only blest . . .

ODE EIGHT

Of Pascha. Heirmos

THIS chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

COME, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

CAST thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, thy children have assembled unto thee from the West, the North, the Sea, and the East, in thee blessing Christ unto the ages.

O FATHER Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Blind Man. O company of Angels

WHEN the orders of Angels beheld Thee hanging upon the Cross and the whole creation altered for fear, O Christ, Thou King of all, they were sore amazed, lauding with hymns Thy love for man.

AFTER working prodigies and exceedingly great wonders, O Christ, Thou wast willingly lifted up on the Cross; and to the dead wast Thou united, Who madest Hades to die; and all his prisoners didst Thou mightily set loose.

THOU gavest eyes to the blind man who came unto Thee, O Christ, when Thou didst command him to wash at the spring of Siloam and receive his sight, and to proclaim Thee as God, made manifest in the flesh for the salvation of the world.

Theotokion

O IMMACULATE Virgin, most graced of God, ever importune thy Son that He not put me to shame in the day of judgment, but that He number me with His chosen sheep.

Of the Ascension. Having formed a universal chorus

THOU Who art Light of Light wast taken up by a cloud of light from the Mount of Olives, as all Thy divine disciples looked on and praised Thee unto all the ages.

LET us clap our hands, as it is written in the psalms. Christ our God is risen, and is gone up whence He descended unto us in His love for man, working peace for the things that were separated of old.

DAVID crieth out in his psalm: Christ hath mounted upon His Cherubim, and hath manifestly flown upon the wings of the rational orders. Him do we supremely exalt unto all the ages.

THOU didst appear unto the disciples when Thou wast risen from the grave, O Christ, and Thou didst lead them up upon the Mount of Olives, whence a cloud of light received Thee and took Thee up in glory unto the things on high.

Katavasia: This holy and chosen day . . .

ODE NINE
Of Pascha. Heirmos

SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

O THY divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O GREAT and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.

Of the Blind Man. For the Mighty One

THOU wast fixed upon the scaffold of the Cross, O Christ God, and Thou didst triumph over all the opposing principalities of the foe, and didst away with the former curse. Wherefore, O Saviour, as is due, we magnify Thee.

WHEN Hades beheld Thee below with Thy soul, O Word, he groaned, and out of fear he set loose all the dead, who acknowledged the dominion of Thine authority; with them, as is due, we magnify Thee.

THOU didst rise from the dead as Thou didst say, and didst appear to Thy holy disciples after Thine Arising, O Giver of Life, Who wroughtest signs and gavest eyes to the blind. With them, we magnify Thee unto the ages.

Theotokion

THOU wast seen to be of greater breadth than the Heavens, O pure Virgin, when thou bodily didst contain God, the Uncircumscribable, and gavest Him birth for the redemption of all who praise thee with undoubting faith.

Of the Ascension. Dance, O Esaias

ALL creation manifestly keepeth sacred festival on Thine Ascension, whereon Thou didst offer unto Thy Father the nature which Thou hadst inexpressibly taken from us, O immutable Word of God.

AS God Thou didst burst the gates and prison-bolts of Hades, O Saviour, and rising from the dead, Thou wentest up to the Heavens with glory, as the orders of Angels cried out with astonishment: Lift up the gates.

WHILE the divine disciples were marvelling at Thy divine ascent, Angels came unto them visibly and cried: Him Whom ye see going up into the Heavens, the Same shall come in glory to judge all men.

THAT peace which Thou gavest to Thy disciples in time past when Thou wentest up on high, do Thou richly send down upon us also, O Saviour Christ, holding together all in love, that we might magnify Thee with one accord.

Theotokion

THOU in truth art become the light-bearing chariot of the noetic Sun, O immaculate and pure Virgin. Through Him, they that sat in darkness have seen the light of knowledge, glorifying thee as is due.

Katavasia: Shine, shine . . .

EXAPOSTILARION OF PASCHA
Second Tone

WHEN Thou hadst fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Of the Blind Man. Same Melody

THOUGH gloomy sin hath stricken blind * the inner eyes within my soul, * O Lord most great in compassion, * do Thou enlighten them anew * by granting me humility, * and with tears of repentance * restore me to purity.

For the Praises we allow for four verses, and chant the following four Stichera of the Blind Man, and then four of Pascha, with their verses.

Stichera of the Blind Man. Second Tone

He that was born blind thought to himself and said: Was I born without eyes perchance for the sins of my parents? Was I perchance born to be an example, because of the unbelief of the nations? I cease not from asking: When is it night, when is it day? My feet cannot endure striking against the stones. For I have neither seen the sun shining, nor beheld in image Him Who fashioned me. But I beseech Thee, O Christ God, look upon me and have mercy on me.

Same Tone

As Jesus passed by on His way from the temple, He found a man who was blind from his birth; and taking compassion on him, He put clay on his eyes and said unto him: Go, wash in the pool of Siloam. And when he had washed, he received his sight, and sent up praise unto God. But those who stood by him said unto him: Who hath opened thine eyes, which none of them that see was able to heal? And he cried out and said: A man that is called Jesus; He told me: Wash in the pool of Siloam; and I received my sight. He is truly Christ the Messiah, of Whom Moses spake in the Law. He is the Saviour of our souls.

Fourth Tone

The blind man, accounting his whole life to be night, cried unto Thee, O Lord: Open mine eyes, O our Saviour, Thou Son of David, that together with all men, I also might praise Thy power.

Plagal of First Tone

Passing by on the way, O Lord, Thou foundest a man who was blind from his birth. And in astonishment, the disciples asked Thee, saying: Teacher, who did sin, this man or his parents, that he was born blind? And Thou, O my Saviour, didst cry unto them: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, which none other man can work. And when Thou hadst said this, Thou didst spit upon the ground and madest clay, and didst anoint his eyes, saying unto him: Go, wash in the pool of Siloam. And he washed and was made whole and cried unto Thee: Lord, I believe; and he worshipped Thee. Wherefore, we also cry out: Have mercy on us.

Stichera of Pascha. Same Tone

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

A sacred Pascha hath been shown forth to us today; a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer; a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that hath opened unto us the gates of Paradise, a Pascha that doth hallow all the faithful.

Verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire.

Come from that scene, O women, bearers of good tidings, and say to Sion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance, and be glad, O Jerusalem, for thou hast seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the righteous be glad.

The myrrh-bearing women at deep dawn drew nigh to the tomb of the Giver of life; they found an Angel sitting upon the stone, and he, addressing them, in this manner did say: Why seek ye the Living among the dead? Why mourn ye the Incorruptible amid corruption? Go, proclaim it unto His disciples.

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

A pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha hath dawned for us, a Pascha whereon let us embrace one another with joy. O Pascha, ransom from sorrow! Today Christ hath shone forth from the tomb as from a bridal chamber, and hath filled the women with joy, saying: Proclaim it unto the Apostles.

Glory; both now. *Plagal of First Tone*

It is the day of Resurrection; let us be radiant for the festival and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

Then Christ is risen (*thrice*), *and the Great Doxology.*

The Dismissal Hymn: Let us worship the Word . . .

And the Dismissal.

THE LITURGY

The Typica, and for the Beatitudes, the hymns from the third and sixth Odes of the Canon of Pascha.

The Prokeimenon of the Epistle. Plagal of Fourth Tone

This is the day which the Lord hath made, let us rejoice and be glad therein.

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

The Acts of the Apostles (18:22–28)

In those days, when Paul had come down to Caesarea . . .

Alleluia. Fourth Tone

Thou, O Lord, shalt rise up and have pity upon Sion, for it is time to have compassion on her, yea, the time is come.

Verse: The Lord from Heaven hath looked upon the earth, to hear the groaning of them that be in fetters, to loose the sons of the slain.

The Holy Gospel according to Saint John (12:36–47)

The Lord said unto the Jews that came to Him: While ye have the light . . .

The Communion Hymn

Partake ye of the Body of Christ, taste of the immortal Source.

And thus is the Feast of Christ's Holy and Life-bringing Resurrection given up.

Today fish is permitted in the refectory.

NOTE

Concerning the apodosis of the Feast of the Blind Man and of Pascha, see the note at the beginning of Monday's service (page 172) for the alternative usages, and follow whichever is preferred.

MONDAY OF THE SIXTH WEEK

VESPERS

APODOSIS OF THE FEAST OF THE BLIND MAN

For Lord, I have cried, *we allow for six verses and chant the following Stichera of the Feast:*

Second Tone

He that was born blind thought to himself and said: Was I born without eyes perchance for the sins of my parents? Was I perchance born to be an example, because of the unbelief of the nations? I cease not from asking: When is it night, when is it day? My feet cannot endure striking against the stones. For I have neither seen the sun shining, nor beheld in image Him Who fashioned me. But I beseech Thee, O Christ God, look upon me and have mercy on me.

Same Tone

As Jesus passed by on His way from the temple, He found a man who was blind from his birth; and taking compassion on him, He put clay on his eyes and said unto him: Go, wash in the pool of Siloam. And when he had washed, he received his sight, and sent up praise unto God. But those who stood by him said unto him: Who hath opened thine eyes, which none of them that see was able to heal? And he cried out and said: A man that is called Jesus; He told me: Wash in the pool of Siloam; and I received my sight. He is truly Christ the Messiah, of Whom Moses spake in the Law. He is the Saviour of our souls.

Fourth Tone

The blind man, accounting his whole life to be night, cried unto Thee, O Lord: Open mine eyes, O our Saviour, Thou Son of David, that together with all men, I also might praise Thy power.

And three from the Menaion.

Glory. *Plagal of First Tone*

Passing by on the way, O Lord, Thou foundest a man who was blind from his birth. And in astonishment, the disciples asked Thee, saying: Teacher, who did sin, this man or his parents, that he was born blind? And Thou, O my Saviour, didst cry unto them: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, which none other man can work. And when Thou hadst said this, Thou didst spit upon the ground and madest clay, and didst anoint his eyes, saying unto him: Go, wash in the pool of Siloam. And he washed and was made whole and cried unto Thee: Lord, I believe; and he worshipped Thee. Wherefore, we also cry out: Have mercy on us.

Both now. *Theotokion. Same Tone*

In the Red Sea there was once depicted an image of the unwedded Bride. There, Moses divided the water; here, Gabriel doth minister the wonder. Then the deep was trodden dry-shod by Israel; now Christ

is born seedlessly of the Virgin. The sea, after the passage of Israel, remained untrodden; the blameless one, after the birth of Emmanuel, remained undefiled. O Thou Who art, and ever before didst exist, and hast appeared as man, O God: have mercy on us.

For the Aposticha, the following Stichera of the Resurrection:

Plagal of First Tone

By Thy precious Cross, O Christ, Thou hast put the devil to shame; and by Thy Resurrection, Thou hast blunted the sting of sin; and Thou hast saved us from the gates of death. We glorify Thee, O Only-begotten Son.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

He that granted the resurrection unto the race of man was led as a sheep to slaughter; the princes of Hades were terrified of Him, and the grievous gates were lifted up; for Christ, the King of Glory, hath entered, saying to those in bonds: Go forth; and to those in darkness: Reveal yourselves.

Verse: For He established the world which shall not be shaken.

O great wonder! having suffered in the flesh out of love for man, the Creator of things invisible, the Immortal One, is risen. Come, O ye kindreds of the nations, let us worship Him; for delivered from error by His compassion, we have learned to praise the one God in three Hypostases.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

Thee, O Christ our Saviour, Who wast incarnate and yet wast not parted from the Heavens, do we magnify with voices of song. For as the Lord Who loveth man, Thou didst accept the Cross and death for the sake of our race. Despoiling the gates of Hades, Thou didst arise on the third day, saving our souls.

Glory; both now. *Plagal of Fourth Tone*

O christ God, Thou spiritual Sun of Righteousness, Who with Thine immaculate touch didst enlighten both the body and soul of him who from his mother's womb was deprived of sight, illuminate the eyes of our souls also, and show us to be sons of the day, that we might cry to Thee with faith: Great and ineffable is Thy compassion toward us, O Friend of man; glory be to Thee.

The Dismissal Hymn: Let us worship the Word . . .

Theotokion: O impassable gate of the Lord . . .

And the remainder of Vespers, and the Dismissal.

TUESDAY OF THE SIXTH WEEK

MATINS

After the First Reading from the Psalter, the following Resurrection Sessional Hymns of the Octoëchos:

Plagal of First Tone. Let us worship the Word

Let us honour the Cross of the Lord with songs of praise; * let us revere with divine hymns His holy burial; * His exalted Resurrection let us glorify; * for from their graves He raised the dead, * since He verily is God, and He plundered death's dominion, * and brake the might of the devil, and shined great light on those in Hades' gloom.

Glory.

O lord, Thou wast called a dead man, Thou that slewest death; in a tomb wast Thou laid, Who hast emptied the tombs. Above, soldiers guarded the grave; below, Thou didst raise up them that were dead from ages past. O Almighty and Incomprehensible, Lord, glory be to Thee.

Both now. *Theotokion. Let us worship the Word*

Rejoice, O God-trodden mountain divinely sanctified. * Rejoice, O soul-endowed bush that was unconsumed though aflame. * O thou only bridge that leadeth from this world to God, * conveying mortals to the heights, * unto everlasting life: Rejoice, pure and spotless Maiden, * who never knowing a man, yet didst bring forth Him Who doth redeem our souls.

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of First Tone. Let us worship the Word

He Who cov'reth Himself as a garment with the light, * Who with the Father and Spirit is co-beginningless God, * hath been clothed with our own nature in His love for man; * and driving off from mortal men * our diseases, He as God hath also fully enlightened * the eyes of him that came forth

from his mother's womb in blindness black as night. (*Twice*)

Then Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm. We say the Canon of the Blind Man with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion, Oikos, and Exapostilarion of the Feast of the Blind Man.*

For the Praises we allow for four verses and chant the following Stichera of the Resurrection:

Plagal of First Tone

O LORD, when the grave had been sealed by the lawless, Thou camest forth from the tomb even as Thou wast born of the Theotokos. Thine incorporeal Angels knew not how Thou wast incarnate; the soldiers who guarded Thee did not perceive when Thou didst arise: for both these things are sealed fast against the inquisitive, but the wonders are made manifest unto those who worship the mystery with faith. Do Thou grant unto us who praise it exceeding joy and great mercy.

O LORD, having destroyed the everlasting bars and burst the bonds asunder, Thou didst arise from the tomb, leaving behind Thy funeral shrouds as a witness to the truth of Thy three-day burial. And Thou wentest on before into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us.

O LORD, the women ran unto the sepulchre to see Thee, the Christ, Who hadst suffered for us. And on drawing nigh, they found an Angel sitting upon the stone, which had rolled away in fear; and he cried to them and said: The Lord is risen! Say to the disciples: Risen from the dead is He that saveth our souls

O LORD, even as Thou camest forth while the tomb was sealed, so also didst Thou enter unto Thy disciples while the doors were shut, showing unto them the sufferings of Thy body, which Thou didst accept, O Saviour, since Thou art long-suffering. As one of the seed of David, Thou didst endure wounds; but as the Son of God, Thou didst free the world. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us.

Glory; both now. *Plagal of Fourth Tone*

WHO can tell of Thy mighty works, O Christ, or who can number the multitudes of Thy wonders? For even as Thou, in Thy goodness, didst appear on earth twofold of nature, so didst Thou grant twofold healings to the sick; for Thou didst open not only the bodily eyes of the man who was blind from the womb, but those of his soul also. Wherefore, he confessed Thee, the hidden God, Who grantest great mercy unto all.

For the Aposticha of the Praises, the following Stichera:

Plagal of First Tone. O righteous father

SEEING the light-bestowing splendour that shone openly * upon the Sabbath day on the blind man vestured with light, * those trained in Moses' Law became blind in judgment; * seeing in shadow, they perceived not that veil wherewith, as a shadow, the Law was darkly covered, * nor saw the Author of Light at all, Who at a word made the Sabbath as Fashioner, * He Who gave eyes unto the blind man by that washing and wondrous making of the clay from dust and spittle. * With him now mingled, let us clearly look on God Himself * and convict the Pharisees' blindness, by seeing with a vision that God Himself doth give.

Verse: Look upon me, and have mercy on me.

MORNING ariseth for the much-afflicted man born blind * abiding in the dark of the night of blindness and pain; * for when, at God's command, he washed in the waters * found at the spring of Siloam, he received eyes and light of vision which brightly dawned upon him. * So he appeared a new morning star that both exposed and convicted the grossest mist * of night-creating darkness of the scribes and lawyers and lit with shining beams their moonless night of blindness. * Thereby, the blindness of the letter once in shadow veiled * hath been given new eyes and vision through bright illuminations granted us by the Word.

Verse: My steps do Thou direct according to Thy saying.

ONCE made to shine with divine knowledge as with brilliant light, * the blind man reached the heights of illuminated ascent; * and though he once was blinded in soul and body, * yet by the Word was he completely made bright with the new effusions of light poured forth in splendour * and recognized Him Who giveth light, Who is the Author of Light that created all, * Who from the grave shone out resplendent on the third day and lit the earth with gladness by His Resurrection, * wherefrom He made the cheering light of our refashioning * shine on mortals once held in darkness, because of His great mercy for His compassion's sake.

Glory; both now. *Plagal of Fourth Tone*

O THOU Who wast incarnate for the sake of Thy bowels of mercy, O Christ God, showing unspeakably tender compassion to him that from the womb was deprived of sight, Thou didst account him worthy of divine illumination, when Thou didst anoint his eyes with clay by Thine all-creating fingers. And now do Thou Thyself, O Light-bestower, illuminate the senses of our souls also, since Thou alone art the bountiful Bestower of gifts.

And the remainder of Matins, and the Dismissal.

And thus the Feast of the Blind Man is given up.

TUESDAY OF THE SIXTH WEEK

VESPERS

THE APODOSIS OF PASCHA

NOTE

According to the printed Typicon of the Great Church, from this evening until tomorrow evening the reading of the Psalter ceaseth. The Hours, Compline, and the Midnight Service, as well as the Ninth Hour of the coming day, are read as they are in Renewal Week. The Prefestal Canon of the Ascension is omitted, or chanted when the Superior so desireth.

Instead of the usual Blessed is our God, *the priest saith,* Glory to the Holy, and Consubstantial, and Life-creating, and Indivisible Trinity, always, now and ever, and unto the ages of ages. *And we chant* Christ is risen, *with its verses, exactly as was done on the day of Pascha.*

For Lord, I have cried, *we allow for six verses and chant the following Resurrection Stichera of the Octoëchos:*

First Tone

ACCEPT our evening prayers, O holy Lord, and grant us the remission of sins; for Thou alone art He Who hath shown forth the Resurrection unto the world.

ENCIRCLE Sion, O ye peoples, and encompass her, and give glory therein to Him that is arisen from the dead; for He is our God Who hath delivered us from our iniquities.

COME, O ye peoples, let us praise and worship Christ, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the error of the enemy.

Anatolian Stichera

REJOICE, O ye heavens; sound the trumpets, ye foundations of the earth; cry out with gladness, O ye mountains. For, behold, Emmanuel hath nailed our sins to the Cross, and the Giver of life hath slain death, and as the Friend of man He hath raised up Adam.

LET us praise Him Who willingly was crucified in the flesh for us, Who suffered and was buried and hath arisen from the dead, and let us say: Stablish Thy Church in Orthodoxy, O Christ, and make our life peaceful, since Thou art good and the Friend of man.

AS we the unworthy stand before Thy life-giving grave, glorification do we offer to Thine ineffable compassion, O Christ our God; for the Cross and death hast Thou accepted, O Sinless One, that Thou mightest grant the resurrection unto the world, since Thou art the Friend of man.

Glory. *Same Tone*

LET us praise the Word Who is co-beginningless and co-eternal with the Father, and Who ineffably hath come forth from the virginal womb, and hath accepted the Cross and death for us willingly, and hath arisen in glory; and let us say unto Him: O life-giving Lord, glory be to Thee, the Saviour of our souls.

Both now. *Theotokion. Same Tone*

THE universal glory born of men, who hath given birth unto the Master, the heavenly gate: let us praise Mary the Virgin, the song of the bodiless hosts, and the adornment of the faithful. For she was shown to be a Heaven and a temple of the Godhead; destroying the wall of enmity, she ushered in peace and opened the Kingdom. Possessing, therefore, this anchor of faith, we have as champion the Lord Who was born of her. Take courage, therefore, take courage, O ye people of God; for He shall fight thine enemies, since He is the Almighty One.

The Entrance, O Joyous Light, *and the Prokeimenon of the day. Then* Let us all say. Vouchsafe, O Lord. Let us complete our evening prayer.

After the exclamation, the following Resurrection Sticheron of the Octoëchos:

First Tone

BY Thy Passion, O Christ, we were freed from the passions, and by Thy Resurrection we were delivered from corruption. Lord, glory be to Thee.

Then the Stichera of Pascha with their verses:

Plagal of First Tone

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

A SACRED Pascha hath been shown forth to us today; a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer; a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that hath opened unto us the gates of Paradise, a Pascha that doth hallow all the faithful.

Verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire.

COME from that scene, O women, bearers of good tidings, and say to Sion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance, and be glad, O Jerusalem, for thou hast seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the righteous be glad.

THE myrrh-bearing women at deep dawn drew nigh to the tomb of the Giver of life; they found an Angel sitting upon the stone, and he, addressing them, in this manner did say: Why seek ye the Living among the dead? Why mourn ye the Incorruptible amid corruption? Go, proclaim it unto His disciples.

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

A PASCHA of delight, Pascha, the Lord's Pascha, an all-venerable Pascha hath dawned for us, a Pascha whereon let us embrace one another with joy. O Pascha, ransom from sorrow! Today Christ hath shone forth from the tomb as from a bridal chamber, and hath filled the women with joy, saying: Proclaim it unto the Apostles.

Glory; both now. *Plagal of First Tone*

IT is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

Then Christ is risen (*thrice*), *and the Dismissal.*

WEDNESDAY OF THE SIXTH WEEK

MATINS

We say everything exactly as on the Feast of Pascha, except the Synaxarion.

The Prokeimenon of the Epistle. Plagal of Fourth Tone

This is the day which the Lord hath made, let us rejoice and be glad therein.

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

The Acts of the Apostles (18:22–28)

In those days, when Paul had come down to Caesarea . . .

Alleluia. Fourth Tone

Thou, O Lord, shalt rise up and have pity upon Sion, for it is time to have compassion on her, yea, the time is come.

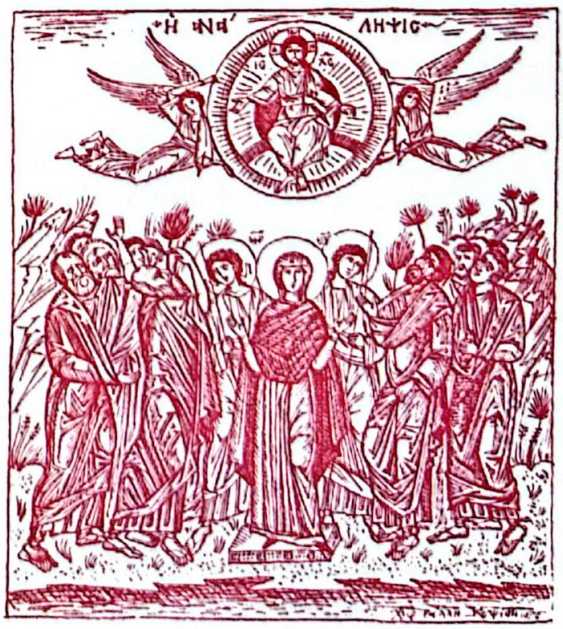
Verse: The Lord from Heaven hath looked upon the earth, to hear the groaning of them that be in fetters, to loose the sons of the slain.

The Holy Gospel according to Saint John (12:36–47)

The Lord said unto the Jews that came to Him: While ye have the light . . .

Communion Hymn

Partake ye of the Body of Christ, taste of the immortal Source.



The Ascension of our Lord and God and Saviour Jesus Christ

WEDNESDAY OF THE SIXTH WEEK

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following Stichera of the Feast:*

Plagal of Second Tone

The Lord was taken up . . .
O Lord, at Thine Ascension . . .
Beholding Thine ascents . . .
O Lord, as the Apostles saw Thee . . .

Glory; both now. *Same Tone*

O Lord, fulfilling the mystery . . .

For the Aposticha, the following Stichera:

First Tone

As Thou ascendest into the Heavens . . .

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.
Thou didst ascend to Thy beginningless Father . . .

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.
Thine Angels said unto the Apostles, O Lord . . .

Glory; both now. *Second Tone*

Thou wast born as Thou Thyself didst will . . .

The Dismissal Hymn. Fourth Tone

Thou hast ascended in glory . . .

These hymns are found in Great Vespers.

The Litany and the Dismissal.

GREAT VESPERS

After the Proemial Psalm, for Lord, I have cried, *we allow for ten verses and chant the following Stichera, repeating them all:*

Plagal of Second Tone

THE Lord was taken up into the Heavens that He might send the Comforter unto the world. The Heavens made ready His throne, and the clouds His ascent. The Angels marvel as they see a man more exalted than they. The Father receiveth Him Whom He hath with Him eternally in His bosom. The Holy Spirit commandeth all His Angels: Lift up your gates, O ye princes. Clap your hands, all ye nations; for Christ hath ascended whither He was before. (*Twice*)

O LORD, at Thine Ascension, the Cherubim were sore amazed, beholding Thee, God that art seated upon them, ascending on the clouds. And we glorify Thee, for Thy mercy is good. Glory be to Thee. (*Twice*)

BEHOLDING Thine ascents on the holy mountains, O Christ, Thou Effulgence of the Father's glory, we praise the radiant form of Thy countenance. We worship Thy Passion, we honour Thy Resurrection, and we glorify Thy glorious Ascension. Have mercy on us. (*Twice*)

O LORD, as the Apostles saw Thee being lifted up in the clouds, O life-giving Christ, they were filled with sorrow and wept with lamentation,

saying with grief: O Master, leave not as orphans us Thy servants whom Thou hast loved in Thy mercy, since Thou art compassionate. But as Thou didst promise, send us Thine All-holy Spirit, to guide our souls with light. (*Twice*)

O LORD, fulfilling the mystery of Thy dispensation, Thou didst take Thy disciples and ascend the Mount of Olives; and behold, Thou didst pass through the firmament of heaven. O Thou Who for my sake becamest poor like unto me, and didst ascend thither whence Thou wast not separated, send forth Thine All-holy Spirit to enlighten our souls. (*Twice*)

Glory; both now. *Same Tone*

WITHOUT being separated from the bosom of the Father, O most sweet Jesus, after living as a man with those upon the earth, Thou wast taken up in glory today from the Mount of Olives. And raising up our fallen nature by Thy compassion, Thou didst seat it together with the Father. Wherefore, the heavenly orders of the Bodiless were amazed at the wonder, beside themselves with astonishment. They were seized with trembling, and they magnified Thy love for mankind. With them, we on earth also glorify Thy condescension toward us, and Thine Ascension from us, entreating and saying: O Thou Who at Thine Ascension didst fill with infinite joy Thy disciples and the Theotokos who bare Thee, by their prayers deem us also worthy of the joy of Thy chosen, for Thy great mercy's sake.

Then the Entrance, O Joyous Light, *the Prokeimenon of the day, and the following Readings:*

The Reading is from the Prophecy of Esaias (2:2–3)

THUS saith the Lord: In the last days the mountain of the Lord shall be manifest, and the house of God shall be on the summits of the mountains, and it shall be exalted above the hills; and all nations shall come to it. And many peoples shall go and say: Come, let us ascend to the mountain of the Lord, and to the house of the God of Jacob; and He will tell us His way, and we will walk in it.

The Reading is from the Prophecy of Esaias (62:10–12, 63:1–3, 7–9)

THUS saith the Lord: Go ye, pass through My gates, make ready My pathway and make a way for My people, and cast the stones out of the way; lift up a standard for the nations. For behold, the Lord hath made it to be heard to the utmost part of the earth: Say ye to the daughter of Sion, Behold, thy Saviour is come, having His reward with Him and His work before His face. And He shall call them a holy people, redeemed of the Lord; and thou shalt be called a city sought out, and not forsaken. Who is this that is come from Edom, with red garments from Bosor, so fair in His apparel? He crieth with mighty strength: I speak of righteousness and saving judgment. Wherefore are Thy garments red, and Thy raiment as if fresh from a trodden winepress? I am full of trodden grape, I have trodden the winepress utterly alone, and of the nations there is not a man with Me. I remembered the mercy of the Lord, I shall recall the virtues of the Lord, the praises of the Lord in all things wherein He recompenseth us. The Lord is a good judge to the house of Israel; He dealeth with us according to His mercy, and according to the multitude of His righteousness. And He said: Are ye not My people? They are My children, and they shall not set Me at nought; and He became for them salvation out of all their affliction. Not an ambassador, nor an Angel, but the Lord Himself saved them, because He loved them and spared them; He Himself redeemed them, and took them up, and lifted them up for all the days of eternity.

The Reading is from the Prophecy of Zacharias (14:1, 4, 8–11)

THUS saith the Lord: Behold, the day of the Lord cometh, and His feet shall stand in that day on the Mount of Olives, which lieth over against Jerusalem on the side whence is the dawning of the sun. And in that day living water shall come forth out of Jerusalem; half of it toward the former sea, and half of it toward the latter sea; and so shall it be in summer and spring. And the Lord shall be king over all the earth; in that day there shall be one Lord, and His Name one, compassing all the earth, and the wilderness from Gabaah unto Remmon, to the south of Jerusalem. And He shall be exalted and shall remain in that place, from the gate of Benjamin to the place of the first gate, to the gate of Gomor, and to the tower of Anameel, and to the gate of the corners, as far as the king's winepresses. They shall dwell therein; and there shall be no more any thing accursed, and Jerusalem shall dwell securely.

For the Entreaty. First Tone

AS Thou ascendest into the Heavens, whence Thou also didst descend, leave us not orphaned, O Lord; let Thy Spirit come, bringing peace unto the world; show Thou unto the sons of men the works of Thy might, O man-befriending Lord.

Same Tone

THOU didst ascend unto Thy beginningless Father, O Christ, Who art never parted from His uncircumscribable bosom; and the hosts on high accepted no addition to the thrice-holy praise. But even after Thou becamest man, O Lord, they recognized Thee to be one Son, only-begotten of the Father. In the multitude of Thy compassions, have mercy on us.

Same Tone

THINE Angels said unto the Apostles, O Lord: Ye men of Galilee, why stand ye gazing up into heaven? This is Christ God, Who is taken up from you into Heaven. He shall so come again in like manner as ye have seen Him go into Heaven. Worship Him in holiness and righteousness.

Fourth Tone

WHEN Thou camest unto the Mount of Olives to accomplish the good will of the Father, O Christ, the heavenly Angels were amazed, and the nethermost regions shuddered with fear. The disciples stood by with joy and trembling as Thou spakest unto them, and a cloud prepared as a throne awaited opposite them; and Heaven, throwing open the gates, shone with beauty; and the earth revealeth its hidden chambers, that the descent, and then the ascent on high again, might be made known unto Adam; but his steps were led upwards as by a hand, and his mouth was heard blessing Thee greatly; the cloud took Thee up, and Heaven received Thee within itself. This great and marvellous deed hast Thou wrought, O Lord, for the salvation of our souls.

Same Tone

ADAM'S nature, which had gone down into the lower parts of the earth, Thou hast renewed in Thyself, O God, and Thou hast led it up above every principality and power today. For since Thou didst love it, Thou didst seat it together with Thyself; since Thou hadst compassion on it, Thou didst unite it to Thyself; since Thou hadst united it to Thyself, Thou didst suffer with it; and enduring the Passion, though Thou art impassible, Thou didst glorify it. But the incorporeal powers said: Who is this comely man? But He is not only man, but God and man; for both conjoined together is that which is made manifest. Wherefore, beside themselves, the Angels, flying about in radiant garments, cried unto the disciples: Ye men of Galilee, He that is gone from you, this Jesus, Man and God, shall come again as God-man to judge the living and the dead; and He granteth the faithful the forgiveness of sins and great mercy.

Same Tone

WHEN Thou didst ascend in glory, O Christ God, while the disciples were watching, the clouds took Thee up with Thy flesh; the heavenly gates were lifted up; the choir of the Angels rejoiced with exceeding gladness; the powers above cried out, saying: Lift up the gates, O ye princes, and the King of Glory shall enter in. And the disciples were astonished and said: Be Thou not parted from us, O Good Shepherd, but send us Thine All-holy Spirit to guide and establish our souls.

Glory; both now. *Fourth Tone*

O LORD, having fulfilled the mystery that was hidden from before the ages and from all generations, as Thou art good, Thou camest with Thy disciples to the Mount of Olives, having together with Thee her that gave birth to Thee, the Maker and Creator of all; for it was meet that she who, as Thy Mother, suffered at Thy Passion more than all, should also partake of the surpassing joy of the glorification of Thy flesh, O Master, whereof we also have partaken through Thine Ascension to the Heavens, and we glorify Thy great mercy toward us.

For the Aposticha, the following Stichera:

Second Tone

THOU wast born as Thou Thyself didst will; Thou didst appear of Thine own choice; Thou didst suffer in the flesh, O our God. Thou didst arise from the dead, trampling down death; Thou didst ascend in glory, O Thou Who fillest all things, and didst send unto us the Divine Spirit, that we might praise and glorify Thy Divinity.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

BEHOLDING Thee being taken up from the Mount of Olives, O Christ, the Powers cried one to another: Who is this? And it was said unto them: This is He that is strong and mighty. This is He that is mighty in war. This is truly the King of Glory. And wherefore are His garments red? Because He cometh from Bosor, which is the flesh. But Thou Thyself, being God, didst sit at the right hand of majesty and sentest unto us the Holy Spirit, that He might guide and save our souls.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

THOU wast taken up in glory from the Mount of Olives, O Christ God, in the presence of Thy disciples, and Thou didst sit at the right hand of the Father, Who fillest all things with Thy Divinity; and Thou didst send unto them the Holy Spirit, Who doth illuminate and strengthen and sanctify our souls.

Glory; both now. *Plagal of Second Tone*

God is gone up in jubilation, the Lord with the voice of the trumpet, to raise the fallen image of Adam, and to send the Comforting Spirit to sanctify our souls.

DISMISSAL HYMN
Fourth Tone

Thou hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world. (*Thrice*)

And the Dismissal.

ASCENSION THURSDAY

MATINS

After the First Reading from the Psalter, the following Sessional Hymn:

First Tone. While Gabriel was saying

While Angels gazed with wonder upon Thy strange Ascension, * and while the disciples were awestruck as Thou from earth wast taken, * O Saviour, as God Thou didst ascend * in glory while the gates were lifted up * for Thy sake; and thus the Hosts of the Heavens cried, * while marvelling in amazement: * Glory to Thy descent, O Saviour Christ. * Glory be unto Thy Kingdom. * Glory be to Thine Ascension, O Thou only Friend of man. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Third Tone. Awed by the beauty

God the beginningless, Who was before all things, * taking man's nature on Himself, both mystically * hath deified it and this day ascended with it to Heaven. * Angels ran before and showed * the Apostles their Sovereign Lord * as He made His way on high * to the Heavens in majesty. * And worshipping, they cried to Him, saying: * Glory be to God at His Ascension. (*Twice*)

After the Polyeleos, the following Sessional Hymn:

Plagal of First Tone. Let us worship the Word

Coming down out of Heaven to earthly things below, * O Christ, as God, with Thyself, Thou didst resurrect Adam's form, * which below lay in the keep of Hades' prison-house; * in Thine Ascension to the heights * Thou didst lead it up unto the Heavens and Thou didst seat it * upon the throne of Thy Father, since Thou, the Friend of man, art merciful. (*Twice*)

The First Antiphon of the Hymns of Ascent in Fourth Tone. Then the following:

The Prokeimenon. Fourth Tone

God is gone up in jubilation, the Lord with the voice of the trumpet.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Then the reading of the Third Matinal Gospel, Now when Jesus was risen . . . (*Mark 16:9–20*). *Then* Let us who have beheld the Resurrection of Christ, *and the Fiftieth Psalm.*

Glory. *Second Tone*

By the intercessions of the Apostles, O Merciful One, blot out the multitude of mine offences.

Both now. *Same Tone*

By the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Plagal of Second Tone

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Today the hosts on high, beholding our nature in the Heavens, marvel at the strange manner of its ascent, and, being perplexed, they say one to another: Who is this that cometh? And when they saw that it was their own Master, they were commanded to lift up the heavenly gates. With them we ceaselessly praise Thee, Who again shalt come from thence in the flesh, as the Judge of all and Almighty God.

We say the Canons, one in Plagal of First Tone with its Heirmos to make eight in each Ode, and the other in Fourth Tone to make six. Before the Troparia, we say, Glory to Thy holy Ascension, O Lord.

THE CANON IN PLAGAL OF FIRST TONE
A Composition of John the Monk
ODE ONE
Heirmos

To our Saviour and God, * Who led His people dry-shod, * while drowning Pharaoh * with his whole array, * amidst the parted floods of the Red Sea in ancient times: * to Him only let us sing, for He is glorified.

Troparia

In bright glory hath Christ * been taken up to the heights * upon the shoulders * of the Cherubim * and with Himself hath seated us at His Father's right hand: * To Him, all ye peoples, let sing a song of victory, for He is glorified.

When the Angels' dread choirs * in sore amazement saw Christ, * the Mediator * between God and man, * now in the highest with His flesh, they trembled, struck with awe; * and with one accord, they sang a hymn of victory.

To the God Who appeared * to God-seer Moses of old * upon Mount Sinai * when He gave the Law, * and from the Mount of Olives hath ascended in the flesh, * let us all sing hymns of praise, for He is glorified.

Theotokion

O spotless Mother of God, * in every hour intercede * with Him incarnate * of thy purity, * Who went not forth from His Begetter's bosom in the heights, * to save from all woes of life them whom His hand hath formed.

THE CANON IN FOURTH TONE
A Composition of Joseph of Thessalonica
I shall open my mouth

Immortal by nature, Thou didst rise the third day, and Thou wast seen * both of the eleven and all Thy disciples, O Christ, * and Thou didst ascend * back up unto Thy Father, * while riding a cloud, O Creator of all that is.

The God-inspired David manifestly crieth out in his psalm: * The Lord is gone up in jubilation, making ascent * to the Heavens' heights * with trumpet's voice resounding, * and He is come unto His Father, the Source of Light.

O Lord, by Thy Passion and Thy Resurrection didst Thou make new * the world waxen old and weak through long commission of sin; * and Thou didst ascend * up to the things in Heaven, * while riding a cloud. Glory be to Thy glory, O Lord.

Theotokion

O all-spotless Queen, thou didst conceive the Sovereign and King of all, * Who welcomed the voluntary Passion in His good will * and Who went on high, * ascending to His Father, * from Whom He departed not, though He had taken flesh.

Katavasia

He once slow of tongue, in divine darkness covered,
Spake the Law inscribed of God freely and clearly;
For shaking off all defilement from his mind's eye,
He beholdeth Him Who Is, learning the Spirit's
Knowledge and myst'ry, and gave praise in songs divine.

ODE THREE
Heirmos

O saviour Christ, establish my mind * by the dread power * of Thy holy Cross, * that I may hymn and may glorify * Thy saving Ascension.

Troparia

Thou wentest up, O life-giver Christ, * unto the Father * and Thou didst exalt * our fallen race, O Thou Friend of man, * in Thine unspeakable compassion.

The orders of the Angels were seized * with great amazement * as their eyes beheld * our mortal nature ascending with Thee, * and they sang Thy praise unceasingly.

Beholding Thee ascending, O Christ, * clothed with Thy body, * the angelic choirs * were struck with awe and they sang the praise * of Thy holy Ascension.

The nature of us men, fallen deep * into corruption, * Thou didst resurrect * and by Thine Ascension didst raise it high, * glorifying us with Thee, O Christ.

Theotokion

O pure Maid, never cease to entreat * Him that proceeded * from thy virgin loins * that they who praise thee as Mother of God * might be rescued from the devil's plots.

The Second Canon. Make steadfast, O holy Theotokos

Lift up the celestial gates, behold ye, the Lord, Christ the King of all, is come, * while in an earthen body clad; * so spake with an exultant voice * the holy Angel hosts below to those above in the Heaven's heights.

To seek out deceived and fallen Adam, brought low by the serpent's creeping guile, * with Adam wast Thou clothed, O Christ; * yet sharing God Thy Father's throne, * Thou didst ascend and sit at His right hand as Angels sang praise to Thee.

THE earth keepeth feast, dancing in gladness, and Heaven rejoiceth on this day, * because of the Ascension of * the Maker of the universe, * Who of His own will openly hath joined again things at variance.

Theotokion

SINCE thou gavest birth to death's destroyer, the only immortal God of all, * O Virgin Mother ever pure, * do thou entreat Him evermore * to slay the passions killing me, and of His goodness to save my soul.

Katavasia

NOTHING brake the bonds of a womb pining childless
And the unrestrained despite of her with children
Except the Prophetess Hannah's prayer in old time,
When she brought a contrite heart and broken spirit
Unto the God of all knowledge, the Mighty Lord.

SESSIONAL HYMN

Plagal of Fourth Tone. By conceiving the Wisdom

MOUNTING up upon heavenly clouds, O Christ, * leaving peace, which Thou gavest to those on earth, * Thou wentest on high to sit * at the Father's right hand above, * since with Him and the Spirit Thou art consubstantial God, * Who, though Thou hadst appeared in the flesh, didst abide unchanged. * Wherefore Thou awaitest till the last consummation, * when Thou shalt return to judge * all of mankind upon the earth. * Do Thou, O righteous Judge and Lord, * since Thou art the all-merciful God, * spare our souls and graciously grant unto us, * Thy lowly servants, the pardon * of our sins and trespasses. (*Twice*)

ODE FOUR

Heirmos

I HAVE heard the report of the mighty deeds of Thy Cross, O Lord, how Paradise was opened thereby, and I cried: Glory to Thy power, O Lord.

Troparia

THOU wast taken up in glory, O King of the Angels, that Thou mightest send us the Comforter from the Father. Wherefore we cry: Glory to Thine Ascension, O Christ.

AS the Saviour ascended in the flesh unto the Father, the armies of the Angels were astonished at Him and cried: Glory to Thine Ascension, O Christ.

THE hosts of Angels cried unto those above: Lift up the gates for Christ our King, Whom we praise together with the Father and the Spirit.

Theotokion

THE Virgin gave birth and knew not what mothers experience; but while being a mother, she yet remained a virgin still; whom praising, we cry: Rejoice, O Theotokos.

The Second Canon. Seated in His holy glory

JESUS, the Giver of Life, taking those whom He loved, went up into the Mount of Olives, and blessed them; and riding on a cloud, He came to the Father's bosom, which He had in no wise forsaken.

THE whole world, both visible and invisible, keepeth feast in gladness. Angels and men leap for joy, unceasingly glorifying the Ascension of Him Who of His goodness was united to us in the flesh.

DESTROYING the dominion of death as the Lord immortal, Thou gavest immortality unto all, O Friend of man; and Thou wast taken up in glory, while the august disciples looked on Thee, O Almighty Jesus.

Theotokion

BLESSED is thy womb, O all-blameless Lady; for thou wast deemed worthy to inexplicably contain Him that marvellously emptied the belly of Hades. Entreat Him to save us who sing thy praise.

Katavasia

THOU, O King of Kings, art the Word Who alone came
From the uncaused Father as Only from Only;
As Benefactor, unfailingly Thou sentest
To Thine Apostles Thine equipotent Spirit,
As they sing: Glory, O Lord, to Thy sovereignty.

ODE FIVE

Heirmos

WAKING at dawn, we cry unto Thee, O Lord: Save us, for Thou art our God; besides Thee we know none other.

Troparia

HAVING filled all things with joy, O Merciful One, Thou camest in Thy flesh unto the hosts on high.

AS the hosts of Angels saw Thee being taken up, they cried: Lift up the gates for our King.

As the Apostles saw the Saviour being raised on high, they cried with trembling: Glory be to Thee, O our King.

Theotokion

We praise thee as a virgin after giving birth, O Theotokos; for thou didst conceive God the Word in the flesh for the sake of the world.

The Second Canon. All creatures were sore amazed

After putting death to death by Thy death, O Lord, Thou tookest those whom Thou didst love and Thou wentest up into the holy Mount of Olives, and from thence, O Christ, riding upon a cloud, Thou didst ascend unto Thy Father.

Strange is Thy birth, strange is Thy Resurrection, strange and terrible, O Giver of Life, is Thy divine Ascension from the mount, which Elias figured forth when he mounted up on a four-horsed chariot, while praising Thee, O Friend of man.

The Angels spake unto the Apostles looking on: O ye men of Galilee, why marvel ye at the Ascension of the Life-giver Christ? He shall come again upon the earth to judge the whole world, since He is the altogether righteous Judge.

Theotokion

Having kept thee an uncorrupted virgin after bringing forth, O Birthgiver of God, Christ went up to the Father, Whom He had not forsaken, though in His ineffable mercy He had received from thee flesh endowed with mind and soul.

Katavasia

Come receive the fire-breathing dew of the Spirit,
As the ransom cleansing from faults and offences,
O all ye that are the Church's light-formed children;
For now is the Law come forth from holy Sion:
Tongues formed of beacon-fire, even the Spirit's grace.

ODE SIX

Heirmos

The abyss hath encompassed me, the sea monster is become my grave; but I cried unto Thee, the Friend of man, and Thy right hand saved me, O Lord.

Troparia

Beholding the Creator taken up on high today, the Apostles skipped for joy because of their hope of the Spirit, and in fear they cried: Glory be to Thine ascent.

The Angels stood by, crying to Thy disciples, O Christ: In like manner as ye see Christ go up, so shall He, the righteous Judge of all, come in the flesh.

As the heavenly powers saw Thee, our Saviour, taken up with Thy body unto the height, they cried out, saying: Great, O Master, is Thy love for man.

Theotokion

We rightly glorify thee as bush unburnt, and mountain, and living ladder, and heavenly gate, O glorious Mary, boast of the Orthodox.

The Second Canon. On this divine

Let the clouds sprinkle upon us everlasting gladness from above; for riding upon a cloud as upon the Cherubim, Christ goeth up to His Father today.

Appearing in the likeness of the flesh, Thou didst gather into one the things that were separated before, O Friend of man. And while the disciples looked on, O Compassionate Lord, Thou wast taken up to the Heavens.

Why are His garments red Who is united to the grossness of the flesh? cried the holy Angels, when they saw Christ bearing the divine symbols of the venerable Passion.

Theotokion

We praise thy conception, O Maid most pure; we praise thine ineffable giving of birth, whereby we were delivered from the utter destruction and misery and gloomy confinement of Hades.

Katavasia

Thou, the Master, shonest to us from the Virgin,
As conciliation with God and salvation,
That Thou, O Christ, mightest pluck, like Prophet Jonas
From the sea-beast's briny breast, Adam the fallen
Out of corruption, together with all his race.

KONTAKION

Plagal of Second Tone

When Thou hadst fulfilled Thy dispensation for our sakes, uniting things on earth with the Heavens, Thou didst ascend in glory, O Christ our God, departing not hence, but remaining inseparable from us and crying unto them that love Thee: I am with you, and no one can be against you.

OIKOS

COME, ye mortals, abandoning the things of earth upon the earth, and giving up to the clay that which is but ashes, let us come to our senses and raise our eyes and thoughts on high; let us wing our gaze together with our senses up unto the heavenly gates. Let us consider ourselves present at the Mount of Olives, and gaze intently at the Redeemer riding upon a cloud; for it is from there that the Lord hath sped up into the Heavens; it is there that He, Who loveth to give, hath distributed gifts unto His Apostles, calling to them as a Father, and strengthening them; He hath guided them like sons, and hath said unto them: I am not separated from you; I am with you, and no one can be against you.

The Synaxarion of the Menaion, then the following:

✠ On this day, the Thursday of the sixth week of Pascha, we celebrate the Ascension of our Lord and God and Saviour, Jesus Christ.

Verses

Thou, O Word, sattest at the right hand of the Father,
Granting Thine initiates a faith far more steadfast.

Thou Who didst ascend in glory, O Christ our God, have mercy on us. Amen.

ODE SEVEN

Heirmos

O THOU Who didst save the Children who praised Thee in the furnace of fire, blessed art Thou, O God of our Fathers.

Troparia

O THOU Who wast taken up on a cloud of light and hast saved the world, blessed art Thou, O God of our Fathers.

O CHRIST, having taken upon Thy shoulders the nature gone astray, Thou didst ascend and broughtest it unto God the Father.

O THOU Who didst ascend in the flesh unto the bodiless Father, blessed art Thou, O God of our Fathers.

LIFTING up our nature, which was deadened by sin, Thou didst bring it unto Thine own Father, O Saviour.

Theotokion

O THOU Who wast born of the Virgin, making her the Theotokos, blessed art Thou, O God of our Fathers.

The Second Canon. No created thing

A RADIANT cloud caught Thee up, Who art light, and past understanding took Thee up from the earth. And the heavenly assemblies praised Thee with the Apostles, saying: O God, blessed art Thou.

LET us all clap our hands, delighting in the Ascension of Christ, and let us cry in jubilation: The Lord is gone up with the voice of the trumpet, and hath sat at the right hand of the Father, as His equal in rank, unto the ages.

THE great Moses, chanting in his song in time past, cried out: Let the Angels of Heaven worship Christ, Who goeth up as the King of all. To Him let us cry: O Lord and God of our Fathers, blessed art Thou.

Theotokion

O STRANGE wonders! How didst thou, O graced of God, contain the uncontainable God, Who became poor according to the flesh, and was taken up with great glory unto the Heavens today, and hath quickened man?

Katavasia

WITH concordant strain noised the instruments, bidding
Worship the inanimate gold-crafted image;
But the Comforter's light-bearing grace doth move us
Rev'rently to cry: O One God in Three Persons,
Equal in strength and beginningless, blest art Thou.

ODE EIGHT

Heirmos

UNTO God the Son, Who was begotten of the Father before the ages, and was incarnate of a Virgin Mother in these last times, give praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

Troparia

UNTO Him Who in two essences is risen into the Heavens with glory and sitteth together with the Father, unto Christ, the Giver of Life, give ye praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

UNTO Thee, O Saviour, Who hast delivered creation from the bondage of idols, and hast made it to stand in freedom before Thine own Father, do we give praise, and we supremely exalt Thee unto all the ages.

UNTO Him Who by His descent cast down the adversary, and by His ascent raised up man, give ye praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

Theotokion

THOU hast proved to be more exalted than the Cherubim, O pure Theotokos, carrying in thy womb Him that rideth upon them; with the incorporeal powers we mortals glorify Him unto all the ages.

The Second Canon. Three guiltless Youths

THE Angels appeared unto the Apostles at the Ascension and said: Why stand ye gazing in astonishment? He that goeth up into the Heavens shall come again to judge men upon earth, since He is the only Judge.

LET us render majesty unto God, let us cry out with one accord in jubilation of praise, let us sing, dance, and clap our hands. Our God is gone up from earth into the Heavens, as the Angels and Archangels praise Him as the Master and Creator of all.

OUR anciently fallen nature is raised up above the Angels, and is settled on the throne of God past understanding. Come, let us keep festival and shout: O ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

Theotokion

BEHOLD, thy Son despoiled death by His Cross and arose on the third day, O Theotokos; and after manifesting Himself to His disciples, He hastened up unto the Heavens. As we venerate thee with Him, we offer praise and glorification unto all the ages.

Katavasia

THAT three-splendoured type of the One Sovereign Godhead
Setteth loose the bonds, and that flame it bedeweth;
Wherefore, the Children extol, and all creation
Fashioned by His workmanship blesseth the only
Saviour and Maker of all as Benefactor.

ODE NINE

More honourable *is not chanted.*

Heirmos

O THOU who art God's Mother transcending mind and word, who ineffably in time gavest birth unto the Timeless One, thee do we the faithful magnify with one accord.

Troparia

SEEING Thee, the Redeemer of the world, O Christ God, * divinely exalted, the Apostles in fear and awe * skipped for joy, magnifying Thee exceedingly.

WHEN the Angels saw Thy deified flesh in the height, * then, O Christ, did they nod one to another with one accord: * This that cometh is verily our God and Lord.

SEEING Thee, O Christ our God, lifted up in the clouds, * then the orders of Angels incorporeal cried aloud: * For the great King of Glory, lift ye up the gates.

THEE, that wentest down unto the extreme of the earth, * and didst save fallen man and in Thy holy Ascent on high * didst exalt him: O Lord, Thee do we magnify.

Theotokion

REJOICE, O Theotokos, Mother of Christ our true God; * Him that thou hadst conceived, thou this day sawest ascend from earth * and with Angels didst magnify Him mightily.

The Second Canon. Let every earthborn man

Megalynarion

Chanted before the Heirmos and each of the Troparia of the following Ode:

Beholding the ascent of the Master, the Angel hosts were sore amazed, how He was taken up with glory from the earth unto the Heavens.

Troparia

O EXCEEDING gifts * that pass understanding! What a fearful mystery! * For the Sovereign Lord of all, * arising from the earth to celestial realms, * hath sent the Holy Spirit to His own disciples below, * that the Spirit * might illuminate their mind * and with grace make them blaze like a fiery flame.

TO His followers * the Lord said: Now tarry ye here in Jerusalem * and I shall send unto you * another Comforter, Who is one in throne * both with My Father, and of equal honour unto Me, * Whom ye look on * riding on a cloud of light * being taken on high in divine ascent.

THE magnificence * is notably lifted high above the heavens now * of Him in the flesh made poor; * and so our fallen nature is magnified * and honoured with the session with the Father on His throne. * Let us keep feast, * and with one accord cry out, * gladly clapping our hands in exceeding joy.

Theotokion

LIGHT that shone from Light * hath dawned as the sun from thee, O thou all-blameless Maid; * all the gross obscurity * of atheism hath He dispersed in day * and He hath guided with His light those sleeping in the night. * Hence, O Virgin, * as is due, we call thee blest, * ever singing thy praise to eternity.

Katavasia

REJOICE, O holy Queen, boast of virgins and mothers;
For no sweet and eloquent mouth hath the power,
Even with all skill of speech, to praise thee rightly;
Every mind is dazed with awe, pond'ring thy childbirth.
Wherefore we glorify thee with a single voice.

EXAPOSTÏLARION
Second Tone. The Original Melody

WHILE Thy disciples looked on Thee, Thou ascendedst, * O Christ, unto the Father to sit beside Him. * Angels hastened, running on before, and cried: * Lift ye the gates up, lift them up; * for the Lord King hath ascended * unto His bright primal glory. (*Thrice*)

For the Praises we allow for four verses and chant the following three Stichera, repeating the first one:

First Tone. Thou art the joy

LET us on earth now keep festival like the Angels' hosts, * and let us cry out their hymn unto God, Who is seated * on the Throne of Majesty: Holy art Thou, * God the Father in Heaven's heights; * Holy art Thou, co-eternal and timeless Word, * and All-holy Spirit, Holy art Thou. (*Twice*)

THE Angels' princes, perceiving Thy strange ascent on high, * were sore perplexed, O Saviour, saying one to another: * What a sight is this? For now He that is seen * is a man in His outward form; * and yet as God, with a body, He doth ascend * far above the heavens and beyond.

THOSE men of Galilee saw Thee ascending bodily * from off the Mount of Olives, and, O Word, they heard Angels * crying to them: Why do ye stand thus and gaze? * For this Jesus shall come again * in this same body in like manner as ye now * have beheld Him go on high today.

Glory; both now. *Second Tone*

THOU wast born as Thou Thyself didst will; Thou didst appear of Thine own choice; Thou didst suffer in the flesh, O our God. Thou didst arise from the dead, trampling down death; Thou didst ascend in glory, O Thou Who fillest all things, and didst send unto us the Divine Spirit, that we may praise and glorify Thy Divinity.

The Great Doxology, and the remainder of Matins.

THE LITURGY

We chant the following Antiphons:

FIRST ANTIPHON
Second Tone

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

By the intercessions of the Theotokos, O Saviour, save us.

Verse: For the Lord Most High is terrible, a great King over all the earth.

By the intercessions . . .

Verse: He hath subdued peoples under us, and nations under our feet.

By the intercessions . . .

[*The Slavonic text adds:* God is gone up in jubilation, the Lord with the voice of the trumpet.

By the intercessions . . .]

Glory; both now.

By the intercessions . . .

SECOND ANTIPHON
Second Tone

Verse: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

O Son of God, Who hast ascended from us in glory into the Heavens, save us who chant to Thee: Alleluia.

[*The Slavonic text adds:* The mountains of Sion on the sides of the north, the city of the great King.

O Son of God . . .]

Verse: God is known in her towers, when He cometh to help her.

O Son of God . . .

Verse: For lo, the kings of the earth were assembled; they came together.

O Son of God . . .

Glory; both now.

Only-begotten Son and Word of God . . .

THIRD ANTIPHON

Fourth Tone

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

Thou hast ascended in glory . . .

[*The Slavonic text adds:* Both ye that are born of earth, and ye sons of men, rich and poor men together.

Thou hast ascended in glory . . .]

Verse: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Thou hast ascended in glory . . .

Verse: I will incline mine ear unto a parable, I will unfold my problem on the psaltery.

Thou hast ascended in glory . . .

The Entrance Hymn

God is gone up in jubilation, the Lord with the voice of the trumpet.

O Son of God, Who hast ascended from us in glory into the Heavens, save us who chant to Thee: Alleluia.

The Dismissal Hymn and Kontakion of the Feast, and the Thrice-holy Hymn.

The Prokeimenon of the Epistle. Grave Tone

Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

Verse: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

The Acts of the Apostles (1:1–12)

The former treatise have I made . . .

Alleluia. Second Tone

Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

The Holy Gospel according to Saint Luke (24:36–53)

At that time, when Jesus was risen from the dead, He stood in the midst of His disciples, and saith unto them . . .

Instead of It is truly meet, *we chant the Heirmos of the ninth Ode of the first Canon.*

The Communion Hymn

God is gone up in jubilation, the Lord with the voice of the trumpet. Alleluia.

ASCENSION THURSDAY

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone

As Thou ascendest into the Heavens, whence Thou also didst descend, leave us not orphaned, O Lord; let Thy Spirit come, bringing peace unto the world; show Thou unto the sons of men the works of Thy might, O man-befriending Lord.

Thou didst ascend unto Thy beginningless Father, O Christ, Who art never parted from His uncircumscribable bosom; and the hosts on high accepted no addition to the thrice-holy praise. But even after Thou becamest man, O Lord, they recognized Thee to be one Son, only-begotten of the Father. In the multitude of Thy compassions, have mercy on us.

Thine Angels said unto the Apostles, O Lord: Ye men of Galilee, why stand ye gazing up into heaven? This is Christ God, Who is taken up from you into Heaven. He shall so come again in like manner ye have seen Him go into Heaven. Worship Him in holiness and righteousness.

And three from the Menaion.

Glory; both now. *Second Tone*

Thou wast born as Thou Thyself didst will; Thou didst appear of Thine own choice; Thou didst suffer in the flesh, O our God. Thou didst arise from the dead, trampling down death; Thou didst ascend in glory, O Thou Who fillest all things, and didst send unto us the Divine Spirit, that we may praise and glorify Thy Divinity.

Then the Entrance, O Joyous Light, *and the following Prokeimenon:*

Grave Tone

Our God is in Heaven and on earth; all things soever He hath willed He hath done.

Verse: When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judea became His sanctuary, Israel His dominion.

Our God is in Heaven . . .

Verse: The sea beheld and fled, Jordan turned back.
Our God is in Heaven . . .

Verse: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?
Our God is in Heaven . . .

For the Aposticha, the following Stichera:

Second Tone. When he took Thee

He that filleth all the universe * spake to His disciples, ascending the Mount of Olives with them: * O My friends, the time of Mine ascent is now at hand. * Go ye forth unto every land * and preach to the nations, * teaching them the word which ye have heard by Mine own voice. * Then the Lord ascended in glory * as upon a chariot. Wherefore * the Apostles trembled and were seized with awe.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

As Thy Mother travelled in the way * with Thy wise disciples to Bethany, Thou didst raise up Thy hands, * that Thou mightest give Thy blessing unto them, O Christ; * and so, as Thou wast blessing them, * a cloud of light straightway * took Thee from before their eyes and bare Thee to the heights. * Then didst Thou ascend in great glory * and in truth didst sit at the right hand * of the Father, worshipped with Him equally.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

Come, ye faithful, let us all ascend * unto the exalted and ven'rable Mount of Olives, and there, * like the Lord's Apostles, come together, lifting up * hearts and minds to the height above, * from thence to see clearly * how the Lord is carried up now in divine ascent. * Wherefore, let us also in gladness * thankfully rejoice and cry: Glory * be to Thine Ascension, O most Merciful.

Glory; both now. *Plagal of Second Tone*

Beholding Thine ascents on the holy mountains, O Christ, Thou Effulgence of the Father's glory, we praise the radiant form of Thy countenance. We worship Thy Passion, we honour Thy Resurrection, and we glorify Thy glorious Ascension. Have mercy on us.

The Dismissal Hymn of the Feast
And the Dismissal.

FRIDAY
OF THE SIXTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymn:

Plagal of Fourth Tone. When the bodiless one

When Thou wast gone up upon the Mount of Olives, * thence wast Thou taken up, O Jesus, rich in mercy. * As a bright cloud assumed Thee from the earth, Thy holy * disciples beheld the wonder with fear and awe; * in Heaven, the incorporeals cried aloud * to the hosts yet more high than they: * In fear be lifted, ye gates. * With them doth all creation praise * Thee, the King and the God of all. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Plagal of Fourth Tone. By conceiving the Wisdom

Mounting up upon heavenly clouds, O Christ, * leaving peace, which Thou gavest to those on earth, * Thou wentest on high to sit * at the Father's right hand above, * since with Him and the Spirit Thou art consubstantial God, * Who, though Thou hadst appeared in the flesh, didst abide unchanged. * Wherefore Thou awaitest till the last consummation, * when Thou shalt return to judge * all of mankind upon the earth. * Do Thou, O righteous Judge and Lord, * since Thou art the all-merciful God, * spare our souls and graciously grant unto us, * Thy lowly servants, the pardon * of our sins and trespasses. (*Twice*)

Then the Fiftieth Psalm. We say the Canon of the Feast in Plagal of First Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Second Tone. O house of Ephratha

O marvel never seen! * For now our mortal nature * ascendeth to the Heavens, * that nature now united to God the Word Omnipotent.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Bright'ning the universe, * the day of light and splendour * hath shone with sparkling brilliance,

* this day of God the Master's ascent unto the Heaven's heights.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

EVEN as Thou didst send * Thy consubstantial Spirit * to Thy divine disciples * from Heaven, so, O Christ, send Thy grace upon Thy people now.

Glory; both now. *Plagal of First Tone*

O LORD, as Thou wast being taken up whence Thou wast not separated, the armies of Angels and of all the Incorporeals cried in exceeding gladness unto the Powers above: Lift up your gates, O ye princes, and the King of Glory shall enter in. For the cherubic throne took Thee up in the flesh. O Lord, glory be to Thee.

And the remainder of Matins,
and the Dismissal.

FRIDAY OF THE SIXTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Fourth Tone. Unto them that fear Thee

THOU didst suffer as a man, though Thou, as God, art impassible, * and the third day didst rise again, * when Thou both hadst plundered death * and hadst raised up with Thee * all those in corruption; and Thou, O Christ, didst go on high * unto Thy Father, while promising to send * the Comforter upon Thy sanctified Apostles, O Friend of man, * O my Jesus, Almighty Lord, * Thou divine Saviour of our souls.

WHY do ye stand gazing into Heaven? said those who had appeared * to the Word's tried initiates, * while speaking to them as men, * being holy Angels. * He Whom ye behold going up upon a cloud of light, * He in like manner as ye have seen Him go * shall likewise come again to judge the world, as He Himself spake to you. * Therefore go forth to every land * and fulfil all the things He said.

AFTER Thine incomprehensible Arising out of the grave, * O Omnipotent Lord of all, * Thou tookest those Thou didst love * and, O Word, didst lead them * out so far as Bethany, and when Thou with them didst reach * the Mount of Olives, then Thou didst bless them all. * And so wast Thou thence taken up as Angels ministered unto Thee, * O my Jesus, Almighty Lord, * Thou divine Saviour of our souls.

And three from the Menaion.

Glory; both now. *Plagal of Second Tone*

TODAY the hosts on high, beholding our nature in the Heavens, marvel at the strange manner of its ascent, and, being perplexed, they say one to another: Who is this that cometh? And when they saw that it was their own Master, they were commanded to lift up the heavenly gates. With them we ceaselessly praise Thee, Who again shalt come from thence in the flesh, as the Judge of all and Almighty God.

For the Aposticha, the following Stichera:

Second Tone. O house of Ephratha

WHEN Thou, O gracious Lord, * hadst done Thy Father's good will, * uniting those in Heaven * to those on earth, Thou wentest in glory where Thou wast before.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

THOU, O most Merciful, * ascendedst to Thy Father, * from whence Thou wast not parted, * and liftedst up our nature which lay below, O Sov'reign Lord.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

THIS day, a cloud of light * conveyed Thee to the Heavens, * and, seized with fear and trembling, * the holy Angels ministered unto Thy divine command.

Glory; both now. *Grave Tone*

UNTO the Mount of Olives camest Thou, Who hast mercy on the race of men. And a cloud took Thee up out of the sight of Thy disciples, who, although they trembled because of what they saw, yet rejoiced at their expectation of the Holy Spirit, in Whom do Thou make us steadfast, O Saviour, and have mercy on us.

The Dismissal Hymn of the Feast
And the remainder of Vespers,
and the Dismissal.

SATURDAY OF THE SIXTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymn:

First Tone. While Gabriel was saying

WHILE Angels gazed with wonder upon Thy strange Ascension, * and while the disciples were awestruck as Thou from earth wast taken, * O Saviour, as God Thou didst ascend * in glory while the gates were lifted up * for Thy sake; and thus the Hosts of the Heavens cried, * while marvelling in amazement: * Glory to Thy descent, O Saviour Christ. * Glory be unto Thy Kingdom. * Glory be to Thine Ascension, O Thou only Friend of man. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

First Tone. Same Melody

O LIFE-GIVER, when Thou hadst stripped Hades of his plunder, * and when, by Thy dread Resurrection, the world had been enlightened, * in glory didst Thou ascend on high, * O Thou Who bearest all things in Thy hand. * For this cause, we, with the Angels, Almighty Lord, * now glorify Thee while chanting: * Glory to Thine Ascension, O Christ God. * Glory, O Saviour, to Thy Kingdom. * Glory be to Thy compassion, O Thou only Friend of man. (*Twice*)

Then the Fiftieth Psalm. We say the Canon of the Feast in Fourth Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Second Tone. O house of Ephratha

CHRIST said unto His friends: * I shall not leave you orphans, * whom I Myself have gathered; * but rather shall I send forth the Holy Spirit unto you.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

O MEN of Galilee, * cried out the holy Angels * unto the wise Apostles: * As ye now see, thus so in like manner shall He come again.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

As they descended from * Mount Olivet in gladness, * O Word, Thy blest disciples * praised Thy divine Ascension while glorifying it with hymns.

Glory; both now. *Plagal of Fourth Tone*

THOU wast taken up in glory from earth into the Heavens, Who fillest all things with Thy Divinity; and Thou didst sit at the right hand of the Father, Who in the beginning wast God the Word. Wherefore, as the heavenly powers beheld, they said unto the Apostles with fear: At whom do ye look so intently, gazing up into Heaven? He Whom ye have beheld, the Same shall come again with glory to judge all the earth and to recompense each according to his works. Let us cry unto Him: O incomprehensible Lord, glory be to Thee.

And the remainder of Matins, and the Dismissal.

THE LITURGY

The Typica, and for the Beatitudes, hymns from the third and sixth Odes of the Canon of the Ascension.

The Prokeimenon of the Epistle. Grave Tone

Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

Verse: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

The Acts of the Apostles (20:7–12)

In those day, when the disciples came together . . .

Alleluia. Second Tone

Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

The Holy Gospel according to Saint John (14:10–21)

The Lord said to His disciples: The words that I speak unto you . . .

The Communion Hymn

God is gone up in jubilation, the Lord with the voice of the trumpet. Alleluia.

The Sunday of the Holy and God-bearing Fathers at Nicaea

SATURDAY EVENING

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following Stichera of the Resurrection, repeating the first one:*

Plagal of Second Tone

Having the victory over Hades . . .
Having trampled on death . . .
From Thee, O Lord, Who art in all creation . . .

Glory. *Same Tone*

Let us acclaim today . . .

These hymns are found in Great Vespers.

Both now. *Dogmatic Theotokion. Same Tone*

It is truly meet to call thee blessed, the Theotokos, for the Creator of all, having entered into thine immaculate womb, became flesh without changing in nature, nor effecting the dispensation in illusion. But He was united in hypostasis to the rationally soul-endowed flesh that He took from thee, which received its being in Him. Wherefore, we piously make distinction in the two natures that are made manifest. Do thou entreat Him, O august and all-holy Virgin, that He send down upon us peace and great mercy.

For the Aposticha, we chant the following Sticheron of the Resurrection:

Plagal of Second Tone

Angels in the Heavens, O Christ our Saviour . . .

This hymn is found in Great Vespers.

Then, the following Stichera of the Theotokos:

Plagal of Second Tone. Having laid up all their hope

Verse: I shall commemorate thy name in every generation and generation.

As He promised with an oath * to thy forefather aforetime, * God, Who doth transcend all time, * hath in these last times fulfilled * that which He had sworn; * for He now is come forth * from thy most divine womb, * and the Lord, Who holdeth in His hand * all things in every place, * truly dawned from thee like the rising sun. * O, make Him gracious unto me * in that fearful hour when I shall be judged, * O pure Virgin Mary, * that I might find His Kingdom as my lot * through virtues lifting the soul on high * and making the passions die.

Verse: Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house, and the King shall greatly desire thy beauty.

In his purity of mind, * the holy Prophet Esaias * prophesied from long before * that thou wouldst give birth to Him * Who created all. * For from since time began, * thou alone, O Virgin, * art all-blameless, free from all reproach. * Wherefore, O most august, * all-pure Lady, cleanse my polluted heart * and make me a communicant * of thy Son's divine light, I pray of thee; * grant a place, O Maiden, * for me where I may stand at His right hand, * when He shall sit to judge all the world, * as the Holy Scripture saith.

Verse: The rich among the people shall entreat thy countenance.

Through the Child that thou didst bear, * death was undone and abolished; * for it was in thee, O Maid, * that life incorruptible * made its dwelling-place. * Hence, I pray: Raise me up * who lie in the Hades * of my passions as in lightless tombs; * take me now by the hand, * lead me unto gladness and life again * and to that blessed recompense; * grant me that divine indestructible * joy on high, O Virgin, * in yonder tabernacles where is found * the revels lasting eternally * and the never-setting light.

Glory. Come, ye assemblies. *This hymn is found in Great Vespers.* Both now, *whichever Doxasticon of the Feast is desired.*

The Dismissal Hymns of the Resurrection and of the Feast.

The Litany and the Dismissal.

GREAT VESPERS

After the Proemial Psalm, for Lord, I have cried, *we allow for ten verses and chant the following three Stichera of the Resurrection, three of the Ascension, and four of the Holy Fathers:*

Plagal of Second Tone

HAVING the victory over Hades, O Christ, Thou didst ascend the Cross, that with Thyself Thou mightest raise them that sat in the darkness of death, O Thou Who art free among the dead. Thou Who dost pour forth life from Thine own light, O omnipotent Saviour, have mercy on us.

HAVING trampled on death, Christ is risen today, as He said, and hath granted joy unto the world; that while crying out, we all may thus chant the hymn: O Well-spring of life, O Unapproachable Light, O omnipotent Saviour, have mercy on us.

FROM Thee, O Lord, Who art in all creation, whither shall we sinners flee? To Heaven? but Thou Thyself dwellest there. To Hades? but Thou hast trampled on death. To the depths of the sea? but Thy hand is there, O Master. Unto Thee do we flee for refuge; falling down before Thee, we make entreaty: Thou Who didst rise from the dead, have mercy on us.

Of the Ascension. Same Tone

THE Lord was taken up into the Heavens that He might send the Comforter unto the world. The Heavens made ready His throne, and the clouds His ascent. The Angels marvel as they see a man more exalted than they. The Father receiveth Him Whom He hath with Him eternally in His bosom. The Holy Spirit commandeth all His Angels: Lift up your gates, O ye princes. Clap your hands, all ye nations; for Christ hath ascended whither He was before.

O LORD, at Thine Ascension, the Cherubim were sore amazed, beholding Thee, God that art seated upon them, ascending on the clouds. And we glorify Thee, for Thy mercy is good. Glory be to Thee.

BEHOLDING Thine ascents on the holy mountains, O Christ, Thou Effulgence of the Father's glory, we praise the radiant form of Thy countenance. We worship Thy Passion, we honour Thy Resurrection, and we glorify Thy glorious Ascension. Have mercy on us.

Of the Holy Fathers. Same Tone. The Original Melody

ERE the morning star from the womb wast Thou born * from the Father motherless ere the ages, * though Arius reckoned Thee not God, but a creation, * rashly and senselessly identifying Thee, the Creator, * with things created, storing up fuel for the fire eternal. * But the Council gathered in Nicaea * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and Spirit in rank.

O MY Saviour, who hath thus rent Thy raiment?* Thou didst say: It was Arius who sundered * the Trinity's headship, which is one in rank and honour. * That Thou art One of the Most Holy Trinity he disputed; * he taught Nestorius the godless not to say Theotokos. * But the Council gathered in Nicaea * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and the Spirit in rank.

KEEPING his eyes shut, that he might not see light, * off the cliff of sin Arius fell headlong. * His bowels were torn by a divine hook, that he give up * swiftly and violently both his soul and all of his substance, * having become in disposition and ways another Judas. * But the Council gathered in Nicaea * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and the Spirit in rank.

MAD and senseless Arius once divided * the All-holy Trinity's one dominion * and made thus three essences, dissimilar and foreign. * Hence, the God-bearing Fathers gathered together in their fervour, * burning with zeal like great Elias the Thesbite, and they cut down * with the sword of the All-holy Spirit * the wretch that taught such shameful doctrines of blasphemy, * as God the Spirit revealed to them.

Glory. *Plagal of Second Tone*

LET us acclaim today those mystical trumpets of the Spirit, namely the God-bearing Fathers, who, in the midst of the Church, sang a harmonious

song of theology, teaching that the Trinity is one, identical in essence and Godhead; they are the refuters of Arius, and the foremost warriors of the Orthodox. And they ever intercede with the Lord that our souls find mercy.

Both now. *Theotokion. Same Tone*

WHO would not call thee blest, O all-holy Virgin? Who would not praise thine untravailing giving of birth? For the Only-begotten Son, Who shone forth from the Father timelessly, hath come forth from thee, the pure one, having become ineffably incarnate, being God by nature and becoming man by nature for our sake; not that He was divided into two persons, but that He is known in two unmingled natures. Him do thou beseech, O august and all-blessed one, to have mercy on our souls.

Then the Entrance, O Joyous Light, *the Prokeimenon of the day, and the following Readings:*

The Reading is from the Book of Genesis (14:14–20)

WHEN Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants three hundred and eighteen, and pursued after them to Dan. And he fell upon them at night, he and his servants who were with him, and he smote them and pursued them as far as Chobal, which is on the left of Damascus. And he recovered all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people. And the king of Sodom went out to meet him, after he returned from the slaughter of Chodollogomor, and the kings with him, to the valley of Saby; this was the king's dale. And Melchisedek, king of Salem, brought forth bread and wine, and he was the priest of the Most High God. And he blessed Abram, and said: Blessed be Abram of the Most High God, Who made heaven and earth, and blessed be the Most High God, Who delivered thine enemies into thy hand.

The Reading is from the Book of Deuteronomy (1:8–11, 15–17)

THUS said Moses to the sons of Israel: Behold, I have delivered the land before you; go in and inherit the land, which I sware to your fathers Abraham and Isaac and Jacob, to give it to them and to their seed after them. And I spake to you at that time, saying: I shall not be able to bear you by myself. The Lord your God hath multiplied you, and behold, ye are today as the stars of heaven for multitude. The Lord God of your fathers add to you a thousandfold more than ye are, and bless you as He hath spoken to you. So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of tens, and instructors for your judges. And I commanded your judges at that time, saying: Hear causes between your brethren, and judge justly between a man and his brother, and the stranger that is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's.

The Reading is from the Book of Deuteronomy (10:14–21)

THUS said Moses to the sons of Israel: Behold, the heaven, and the Heaven of heaven, belong to the Lord thy God, the earth and all things that are therein. Yet the Lord chose your fathers to love them, and above all nations, as at this day He chose you out of their seed after them. Therefore ye shall circumcise the hardness of your heart, and ye shall stiffen your neck no more. For the Lord our God, He is God of gods, and Lord of lords, the great, and strong, and terrible God, Who doth not respect persons, nor will He by any means accept a bribe; executing judgment for the stranger and orphan and widow, and He loveth the stranger, to give him food and raiment. Thou shalt fear the Lord thy God, and Him only shalt thou serve, and to Him shalt thou cleave, and shalt swear by His Name. He is thy boast, and He is thy God, Who hath wrought for thee these great and glorious things, which thine eyes have seen.

For the Entreaty, the Sticheron of the Saint of the Monastery.

Glory. *Of the Fathers. Third Tone*

YE have become exact keepers of the apostolic traditions, O Holy Fathers; for when ye set forth in council the dogma of the consubstantiality of the Holy Trinity in Orthodox fashion, ye cast down the blasphemy of Arius. Then, after convicting Macedonius, the enemy of the Holy Spirit, ye condemned Nestorius, Eutyches, Dioscorus, Sabellius, and Severus the headless. Wherefore, make ye entreaty that we be delivered from their error, and that our life be preserved blameless in the Faith, we pray.

Both now. *Of the Feast. Plagal of Second Tone*

O LORD, fulfilling the mystery of Thy dispensation, Thou didst take Thy disciples and ascend the Mount of Olives; and behold, Thou didst pass through the firmament of heaven. O Thou Who for my sake becamest poor like unto me, and didst ascend thither whence Thou wast not separated, send forth Thine All-holy Spirit to enlighten our souls.

For the Aposticha, the following Resurrection Stichera of the Octoëchos:

Plagal of Second Tone

ANGELS in the Heavens, O Christ our Saviour, praise Thy Resurrection with hymns; deem us also who are on earth worthy to glorify Thee with a pure heart.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

HAVING crushed the brazen gates and shattered the bars of Hades, as omnipotent God Thou didst raise up the fallen race of man. Wherefore, we also sing Thy praise and cry: Thou Who art risen from the dead, Lord, glory be to Thee.

Verse: For He established the world which shall not be shaken.

WISHING to set aright our former mutability, Christ is nailed to the Cross and laid in the grave. Seeking Him with tears, the myrrh-bearing women spake with lamentation: Woe unto us, O Saviour of all! How didst Thou deign to dwell in the grave? And having deigned to dwell therein, how wast Thou stolen? How wast Thou removed? What place hath hidden Thy life-bearing Body? But, O Master, reveal Thyself to us, as Thou didst promise, and cause our tearful lament to cease. And as they grieved, an Angel cried out to them: Cease your lamentation and tell the Apostles that the Lord is risen, granting unto the world forgiveness and great mercy.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

BEING crucified as Thou didst will, O Christ, and despoiling death by Thy burial, as God, Thou didst rise on the third day with glory, granting unto the world unending life and great mercy.

Glory. *Of the Fathers. Fourth Tone*

O YE assemblies of the Orthodox, let us celebrate today with faith and piety the annual memorial of the God-bearing Fathers who, in the illustrious city of Nicaea, came together from the whole inhabited world. For with pious mind they refuted the godless dogma of the grievous Arius, and by synodal decree banished him from the Catholic Church. And they instructed all to openly confess the consubstantial and co-eternal Son of God, Who existed before the ages. This, in exactness and piety, did they set forth in the Symbol of Faith. Wherefore, following their divine doctrines and believing with assurance, we worship, in one Godhead, the Father, Son, and All-holy Spirit, the Trinity one in essence.

Both now. *Of the Feast. Same Tone*

O LORD, having fulfilled the mystery that was hidden from before the ages and from all generations, as Thou art good, Thou camest with Thy disciples to the Mount of Olives, having together with Thee her that gave birth to Thee, the Maker and Creator of all; for it was meet that she who, as Thy Mother, suffered at Thy Passion more than all, should also partake of the surpassing joy of the glorification of Thy flesh, O Master, whereof we also have partaken through Thine Ascension to the Heavens, and we glorify Thy great mercy toward us.

DISMISSAL HYMN OF THE RESURRECTION

Plagal of Second Tone

ANGELIC powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

Glory. *Of the Fathers. Plagal of Fourth Tone*

MOST glorified art Thou, O Christ our God, Who hast established our Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

Both now. *Of the Feast. Fourth Tone*

THOU hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

And the Dismissal.

THE MIDNIGHT SERVICE

THE CANON OF THE TRINITY

Chanted when there is no Vigil.

Before the Troparia, we say, O All-holy Trinity, our God, have mercy on us.

Plagal of Second Tone

ODE ONE

When Israel walked on foot

WE praise three divinely sovereign Hypostases, the identical form of single nature, the good and man-befriending God, Who granteth us the forgiveness of offences.

THOU Who alone art the Lord transcendent in essence, thrice-resplendent with respect to Thy Persons but in one Godhead, give us understanding, and make us worthy of Thy divine illumination.

PAUL, preparing the Church of the nations as Thy bride, taught her to worship Thee, the one God in three hypostases, from Whom and through Whom and in Whom all things have come into being.

Theotokion

THE noetic Sun hath issued from thy womb, O Theotokos, and hath illuminated us with the beams of the thrice-radiant Divinity. While piously praising Him, we call thee blessed.

ODE THREE
There is none holy as Thou

O GOD shining in Three Lights, having set in order the heavenly arrays, Thou didst appoint them to sing to Thee with thrice-holy cries. With them, receive also us, who praise Thy goodness.

WHILE hymning Thee, the only changeless, threefold, single Thearchy of one form, we fervently entreat Thee now to send down upon us forgiveness of our many sins.

O FATHER, the unoriginate Mind; O Word of God, of one form with Him; O Divine Spirit, the good and upright: since Thou art compassionate, protect them that faithfully praise Thy dominion.

Theotokion

WHEN my God became man by nature in thy womb, O pure Virgin, He checked the spread of corruption, and He alone freed the authors of our race from the first condemnation.

SESSIONAL HYMN
Plagal of Second Tone

O GOD and Master, look down from Heaven, behold our lowly estate since Thou art merciful, and be moved with compassion, O Friend of man in all ways good; for from nowhere else have we any hope of obtaining forgiveness of the evils wherein we have sinned. Wherefore, be Thou with us, and no one can be against us.

Glory; both now. *Theotokion*

O PURE Lady, look down from Heaven, see the pain of our wounds, and be moved with compassion, O all-immaculate one; and heal the searing heat of conscience, bedewing it with thy mercy, and crying unto thy servants: I am with you, and no one can be against you.

ODE FOUR
Christ is my power

O UNITY of Three Lights, exalt the minds and quickly raise on high the souls and hearts of them that sing Thy praise, and deem them worthy of Thine illumination and brightness.

TRANSFORM and transfigure me from all evil unto virtue, O Trinity Who alone art without form and unchanging, and make me to shine with Thy splendour.

OF old by Thy wise design Thou didst establish the orders of Angels to minister to Thy goodness, O God of three hypostases. Receive my praise with theirs.

Theotokion

HE that is by nature uncreated, the eternal God, assumed man's created nature and formed it anew in thy holy womb, O ever-virgin Theotokos.

ODE FIVE
With Thy divine light

HEEDING the Nature of the Divine Sovereignty that provideth for all and saveth all, which is both of Three Lights, and is One, we rise at dawn unto Thee, O Master, asking the forgiveness of our falls.

O UNORIGINATE Father and God, co-eternal Son, and Holy Spirit, O Trinity with absolute sovereignty over all, make steadfast them that sing Thy praise, and rescue them from all affront and affliction.

ORDERING me aright by Thy deifying illuminations, and ever guiding me to the pleasing of Thy tri-hypostatic Godhead, O Sun of Glory, make me a partaker of the divine Kingdom.

Theotokion

THOU that bearest and preservest all things in Thine almighty hand, O immutable Word of

God, protect and preserve them that glorify Thee, by the intercessions of the Mother of God who gave Thee birth.

ODE SIX
Beholding the sea of life

O THRICE-RADIANT Thearchy, give wisdom and understanding to them that hymn Thee, and vouchsafe that they all be illuminated with the rays of the light-creating beauty of Thy goodness. (*Twice*)

O TRIPLY-SHINING Light indivisible in essence, omnipotent, unapproachable, make bright the hearts of them that faithfully praise Thy dominion, and wing them aloft to love divine.

Theotokion

THE Sustainer and Lord of all verily made His dwelling in thee, O Ever-virgin, and He taught men to worship one triply-bright form of the Godhead.

SESSIONAL HYMN
Plagal of Second Tone

O COMPASSIONATE Father and Son, with the Holy Spirit, look upon us who, being formed of clay, join with those who are flames of fire to worship Thee with faith and to glorify Thy power: for we known none other besides Thee; and do Thou cry to them that sing Thy praise: I am with you, and no one can be against you.

Glory; both now. *Theotokion*

LOOK upon us, O all-hymned Theotokos; shine thine enlightenment in our darkened hearts, and illumine thy flock, O all-immaculate one. For thou art able to do whatsoever thou wilt, being the Mother of thy Creator; do thou cry to them that implore thee: I am with you, and no one can be against you.

ODE SEVEN
An Angel made the furnace

GRANT me strength of mind, O Unity thrice-radiant in Thy Persons, that I may keep and observe Thy divine commandments and may ever chant to Thee with faith: Blessed art Thou, the God of our Fathers.

SINCE Thou art inexpressibly One God hymned in identity of nature, while bearing the number three with respect to Thy Persons, preserve us all from manifold temptations and adversities.

O TRINITY, we glorify Thee, the one, consubstantial, co-eternal God in an essence which doth clearly exhibit the singlefold distinction of Thine unconfused hypostatic properties in an unvariable nature.

Theotokion

IN His love for man, God Who transcendeth being manifestly assumed the kneaded lump of our nature from thy womb, O pure and immaculate Lady, and He taught all to cry: Blessed art thou who didst conceive God in the flesh.

ODE EIGHT
From the flame

QUICKLY grant me forgiveness of failings and deliverance from the manifold passions, O Trinity of one nature and Unity of three hypostases, that I may glorify Thee unto all the ages.

THOU Who art declared to be He that desireth mercy, as the merciful God have mercy on all that glorify Thy greatness, O Unity of Three Lights and transcendently good Trinity.

CO-ETERNAL light from Light eternal, the Son begotten of the Father, together with the Spirit, the Light Who doth proceed, we glorify and supremely exalt unto all the ages.

Theotokion

THOU broughtest forth a healer for men, O immaculate Virgin, even the All-powerful Word, Christ the Lord, Who healeth all men of the ancestral wound, who supremely exalt Him unto the ages.

ODE NINE
It is not possible for man

THE ranks of Cherubim, not being able to gaze upon the glory of Thy beauty, O Master, cover themselves with their wings while ceaselessly crying a threefold hymn, glorifying the single yet tri-hypostatic dominion of Thy divine sovereignty.

O UNWANING Sun, bestow Thine illuminations upon the hearts of Thy suppliants, enlighten our souls, and redeem us from our many offences, O only all-merciful, Who art of three hypostases. And deem us worthy of Thine incorruptible life.

O LIGHT of three suns and equal honour, the Creator of light, and the Godhead, shine upon them that sing to Thee with faith, and rescue them from gloomy misfortune, and account them worthy of Thine exceedingly bright tabernacles, since Thou art more than good.

Theotokion

FIRST thy Son formed man in wisdom, and when he fell into corruption, He formed him anew through thee, O all-hymned Virgin; and He filled with the never-setting brightness of His divine light all that truly glorify thee with faith as the Theotokos.

Then the Triadica and the rest, and the Dismissal.

MATINS

After the First Reading from the Psalter, the following Sessional Hymns:

Plagal of Second Tone

WHEN the grave had been opened, and Hades was lamenting, Mary cried unto the hidden Apostles: Come forth, ye labourers of the vineyard; preach the word of the Resurrection. The Lord is risen, granting great mercy unto the world.

Glory.

O LORD, Mary Magdalene was present at Thy tomb, and thinking Thee to be a gardener, she wept, crying aloud and saying: Where hast thou concealed Him that is Eternal Life? Where hast thou laid Him that sitteth on a cherubic throne? For they that guarded Him became as dead for fear. Either give me back my Lord, or cry out with me: O Thou that wast among the dead and hast raised up the dead, glory be to Thee.

Both now. *Theotokion*

THOU Who didst call Thy mother blessed, camest of Thine own free will unto the Passion, shining forth upon the Cross, wishing to seek out Adam, and saying unto the Angels: Rejoice with Me, for the drachma that was lost is found. Thou Who hast wisely governed all things, glory be to Thee.

After the Second Reading from the Psalter, the following Sessional Hymns:

Same Tone

LIFE lay in the grave, and a seal was set upon the stone. The soldiers guarded Christ as a sleeping King; but having smitten His enemies with blindness, the Lord is risen.

Glory.

BY Thy voluntary death we have found immortal life, O Almighty and only Saviour of all; for by Thine august arising Thou hast recalled all men, O Thou Who didst destroy the victory of Hades and the sting of death.

Both now. *Theotokion*

O VIRGIN Theotokos, beseech thy Son, Christ our God, Who was willingly nailed to the Cross and arose from the dead, that He save our souls.

Then Psalm 118, the Evlogitaria, and the Hypakoë:

HYPAKOË

Plagal of Second Tone

BY Thy voluntary and life-creating death, O Christ, Thou, as God, hast broken the gates of Hades and hast opened the ancient Paradise to us. And arising from the dead, Thou hast delivered our life from corruption.

THE HYMNS OF ASCENT IN THE TONE OF THE WEEK

First Antiphon

UNTO Heaven do I lift up mine eyes, unto Thee, O Word; have pity on me, that I may live for Thee.

HAVE mercy on us who are utterly abased, and make us useful vessels of Thee, O Word.

Glory; both now.

IN the Holy Spirit is there the cause of salvation for all. For upon whomsoever He doth breathe according to his worth, He doth swiftly raise him up above the things of the earth. He giveth him wings, He giveth him increase, He doth rank him on high.

Second Antiphon

HAD it not been that the Lord was with us, no one of us could have withstood the enemy's warfare; for thereby are the victorious exalted.

LET not my soul be caught as a sparrow in their teeth, O Word. Woe is me, how shall I be rescued from mine enemies, being a lover of sin?

Glory; both now.

In the Holy Spirit, divine inspiration, goodwill, understanding, peace, and blessing are imparted to all; for He is equal in works to the Father and the Word.

Third Antiphon

They that trust in the Lord are feared by their enemies, and wondrous to all; for they look on high.

Having Thee as a helper, O Saviour, the lot of the righteous doth not stretch forth its hand unto iniquities.

Glory; both now.

In the Holy Spirit is there dominion over all; Him do the hosts on high worship, with all things below that have breath.

Prokeimenon

O Lord, stir up Thy might and come to save us.
Verse: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Then the tenth Matinal Gospel, At that time, after He was risen from the dead . . . (*John 21:1–14*). *Then* Let us who have beheld the Resurrection of Christ, *the Fiftieth Psalm, and the rest, as set forth previously.*

We say the Canon of the Resurrection with its Heirmos to make four in each Ode; of the Ascension to make four in each Ode; and of the Holy Fathers, to make six in each Ode. Before the Troparia, we say, Glory to Thy holy Resurrection, O Lord *for the Canon of the Resurrection;* Glory to Thy holy Ascension, O Lord, *for that of the Ascension; and* O Holy Fathers, intercede in our behalf *for that of the Holy Fathers.*

THE CANON OF THE RESURRECTION

Plagal of Second Tone

ODE ONE

Heirmos

When Israel walked on foot in the deep as on dry land, on seeing their pursuer Pharaoh drowned, they cried: Let us sing to God a song of victory.

Troparia

With Thy palms stretched out upon the Cross, O good Jesus, Thou hast filled all things with the Father's goodwill. Wherefore, let us all sing to Thee a song of victory.

As a bidden handmaid, death hath fearfully approached Thee, the Lord of life, Who by death hast bestowed upon us endless life and resurrection.

Theotokion

Having received thine own Maker, as He Himself willed, when He incomprehensibly became incarnate in thy seedless womb, thou didst prove, O pure one, to be truly the sovereign Lady of all created things.

THE CANON OF THE ASCENSION

Plagal of First Tone. Unto our Saviour and God

In bright glory hath Christ * been taken up to the heights * upon the shoulders * of the Cherubim * and with Himself hath seated us at His Father's right hand: * To Him, all ye peoples, let sing a song of victory, for He is glorified.

To the God Who appeared * to God-seer Moses of old * upon Mount Sinai * when He gave the Law, * and from the Mount of Olives hath ascended in the flesh, * let us all sing hymns of praise, for He is glorified.

When the Angels' dread choirs * in sore amazement saw Christ, * the Mediator * between God and man, * now in the highest with His flesh, they trembled, struck with awe; * and with one accord, they sang a hymn of victory.

Theotokion

O spotless Mother of God, * in every hour intercede * with Him incarnate * of thy purity, * Who went not forth from His Begetter's bosom in the heights, * to save from all woes of life them whom His hand hath formed.

THE CANON OF THE HOLY FATHERS

Plagal of Second Tone. When Israel walked on foot

While acclaiming the holy Fathers' all-holy Council, O Christ, I entreat Thee, crying out: Preserve in me its all-holy oracle.

The God-bearing Fathers, coming together today like flashes of lightning, clearly confessed Thee to be the Only-begotten Son, O Christ, co-beginningless and consubstantial with the Father.

Clearly setting the boundary of the Faith of Thy Bride, the Church, O Master, these glorious bridesmen have adorned her as with a majestic golden ornament.

Theotokion

Adorned with divine glory, the august Queen standeth before her Son and God, entreating Him for the salvation of our souls.

Katavasia

He once slow of tongue, in divine darkness covered,
Spake the Law inscribed of God freely and clearly;
For shaking off all defilement from his mind's eye,
He beholdeth Him Who Is, learning the Spirit's
Knowledge and myst'ry, and gave praise in songs divine.

ODE THREE

Of the Resurrection. Heirmos

There is none holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Troparia

Seeing God crucified in the flesh, creation was rent asunder with fear; but it was mightily held together by the sustaining hand of Him that was crucified for us.

Death, destroyed by death, lieth prostrate, wretched and without breath; for, unable to bear the divine attack of Him Who is Life, the strong one is put to death, and resurrection is bestowed on all.

Theotokion

The miracle of thy divine childbirth, O pure one, transcendeth the whole order of nature; for thou hast supernaturally conceived God in thy womb, and, having given birth, remainest ever-virgin.

Of the Ascension. By the power of Thy Cross

Thou wentest up, O life-giver Christ, * unto the Father * and Thou didst exalt * our fallen race, O Thou Friend of man, * in Thine unspeakable compassion.

The orders of the Angels were seized * with great amazement * as their eyes beheld * our mortal nature ascending with Thee, * and they sang Thy praise unceasingly.

Beholding Thee ascending, O Christ, * clothed with Thy body, * the angelic choirs * were struck with awe and they sang the praise * of Thy holy Ascension.

Theotokion

O pure Maid, never cease to entreat * Him that proceeded * from thy virgin loins * that they who praise thee as Mother of God * might be rescued from the devil's plots.

Of the Fathers. There is none holy as Thou

Deranged and ungodly Arius, impiously attributing change and passion and division to Thy divine Nativity, is cut off by the severing sword of the Fathers.

Like divine Abraham in time past, the august heralds of God, entering the battle all together, have mightily destroyed Thy frenzied enemies by Thy power, O Good One.

The first gathering of Thy priests that was mustered together, O Saviour, with true religion proclaimed Thee to be begotten of the beginningless Father and Creator of all, and consubstantial with Him.

Theotokion

Neither word nor tongue of mortals can acclaim thee worthily; for the Life-giver Christ was well pleased to be incarnate of thee without seed, O all-pure Virgin.

Katavasia

Nothing brake the bonds of a womb pining childless
And the unrestrained despite of her with children
Except the Prophetess Hannah's prayer in old time,
When she brought a contrite heart and broken spirit
Unto the God of all knowledge, the Mighty Lord.

KONTAKION OF THE ASCENSION

Plagal of Second Tone

When Thou hadst fulfilled Thy dispensation for our sakes, uniting things on earth with the Heavens, Thou didst ascend in glory, O Christ our God, departing not hence, but remaining inseparable from us and crying unto them that love Thee: I am with you, and no one can be against you.

SESSIONAL HYMN OF THE FATHERS

Fourth Tone. Be quick to anticipate

Ye truly were shown forth to the world as luminous stars * ablaze with the truth of Christ upon the earth, O ye blessed Fathers of godly speech, * burning up the heresies of slanderous babblers, * as ye wholly quenched blasphemers' flagrant confusions. * As hierarchs of Christ God, intercede that we may all be saved.

Glory. *Same Tone. Thou Who wast raised up*

TODAY the brilliant city of the Nicaeans * hath called together to herself from the whole world * three hundred eighteen high priests against Arius, * him that uttered blasphemy * and made little account of * the One of the Trinity, * the true Son and Divine Word; * and having thus deposed this man from pow'r, * the Fathers mightily strengthened the Holy Faith.

Both now. *Of the Ascension. Same Melody*

THOU Who didst rise into the Heavens with glory, * and didst sit down at the right hand of the Father, * while never parted from Him, O Thou Friend of man, * promising that Thou wouldst send * down Thine All-holy Spirit * to Thy wise initiates: * Do Thou grant us now also * enlightenment, illumining our minds, * O Master Christ, that we ever might sing Thy praise.

ODE FOUR

Of the Resurrection. Heirmos

CHRIST is my power, my God, and my Lord, doth the august Church sing in godly fashion, and she doth cry out with a pure mind, keeping festival in the Lord.

Troparia

THE Tree flowered with true life, O Christ; for when the Cross was planted, being watered with Blood and Water from Thine incorruptible Side, it made life to blossom forth for us.

THE serpent no longer falsely suggesteth to me deification, for Christ, the Deifier of human nature, hath now freely opened the path of life for me.

Theotokion

HOW truly unutterable and incomprehensible, O Ever-virgin Theotokos, are the mysteries of thy God-befitting conception, both to those on earth and those in Heaven.

Of the Ascension. I have heard the report

THOU wast taken up in glory, O King of the Angels, that Thou mightest send us the Comforter from the Father. Wherefore we cry: Glory to Thine Ascension, O Christ.

AS the Saviour ascended in the flesh unto the Father, the armies of the Angels were astonished at Him and cried: Glory to Thine Ascension, O Christ.

THE hosts of Angels cried unto those above: Lift up the gates for Christ our King, Whom we praise together with the Father and the Spirit.

Theotokion

THE Virgin gave birth and knew not what mothers experience; but while being a mother, she yet remained a virgin still; whom praising, we cry: Rejoice, O Theotokos.

Of the Fathers. Christ is my power

ARIUS of evil fame, who falsified the Orthodox Faith because of his wrong-headed obstinacy, is banished from the Church as a rotten member by the Fathers' decrees.

THE choir of the Fathers that fought for Thee, O Master, mightily put Thy foes to flight; and they glorified Thee as of one nature with the Father and the Spirit.

THOU Who art God and man becamest a Mediator between God and men. Wherefore, O Christ, the men of godly mind preached Thee, knowing Thee to be one Son in two natures.

Theotokion

THE tasting of the tree left me dead; but the Tree of Life, which appeared from thee, O all-pure one, raised me up and made me an heir of the delight of Paradise.

Katavasia

THOU, O King of Kings, art the Word Who alone came
From the uncaused Father as Only from Only;
As Benefactor, unfailingly Thou sentest
To Thine Apostles Thine equipotent Spirit,
As they sing: Glory, O Lord, to Thy sovereignty.

ODE FIVE

Of the Resurrection. Heirmos

WITH Thy divine light, O Good One, illumine the souls of them that out of longing rise early for Thy sake, I pray, that they may know Thee, O Word of God, Who art truly God, Who dost call us back from the gloom of our offences.

Troparia

Now the Cherubim stand back for me, O Master, and the flaming sword turneth away from me on seeing Thee, Who art truly God, O Word of God, opening for the thief the way into Paradise.

I no longer fear returning to earth, O Christ our Master; for in Thy great compassion Thou hast led me, forgotten though I was, from earth up to the height of incorruption, by Thy Resurrection.

Theotokion

O good Sovereign Lady of the world, save those who with their whole soul confess thee to be the Theotokos; for we have thee, who art truly the Mother of God, as our invincible protection.

Of the Ascension. Waking at dawn, we cry unto Thee

Having filled all things with joy, O Merciful One, Thou camest in Thy flesh unto the hosts on high.

As the hosts of Angels saw Thee being taken up, they cried: Lift up the gates for our King.

As the Apostles saw the Saviour being raised on high, they cried with trembling: Glory be to Thee, O our King.

Theotokion

We praise thee as a virgin after giving birth, O Theotokos; for thou didst conceive God the Word in the flesh for the sake of the world.

Of the Fathers. With Thy divine light

Truly beautiful are the feet of them that preach Thee, the Peace that passeth all understanding of all Angels and men, O Christ, Who with an abundance of peace hast united the world.

When the divine teachers venerably sealed by the law of the all-holy priesthood assembled together, O Christ, they proclaimed Thee to be the Father's Wisdom, Power, and Enhypostatic Word.

Having given the Church to drink of the pure streams of the waters of Christ's teaching, ye now take delight by the waters of rest, rejoicing for ever.

Theotokion

Knowing thee, O all-pure, to be the radiant lampstand that shineth upon all with Christ, the Sun of Righteousness, we now invoke thy protection, O only pure Mother of God.

Katavasia

Come receive the fire-breathing dew of the Spirit,
As the ransom cleansing from faults and offences,
O all ye that are the Church's light-formed children;
For now is the Law come forth from holy Sion:
Tongues formed of beacon-fire, even the Spirit's grace.

ODE SIX

Of the Resurrection. Heirmos

Beholding the sea of life rising with the tempest of temptations, I flee to Thy calm haven and cry unto Thee: Raise my life up out of corruption, O Most Merciful One.

Troparia

When Thou wast crucified, O Master, with the nails Thou didst blot out the curse that had fallen upon us; and being pierced in Thy side with the spear, Thou didst tear up the handwriting against Adam, and didst free the world.

Adam, who was deceitfully tripped up, was led down to the pit of Hades; but Thou, Who art by nature both God and compassionate, didst descend in search of him and, bearing him on Thy shoulders, didst raise him with Thyself.

Theotokion

O supremely pure Lady, who for us mortals gavest birth unto the Lord Pilot, calm the unruly and grievous tempest of my passions, and grant tranquillity to my heart.

Of the Ascension. The abyss hath encompassed me

Beholding the Creator taken up on high today, the Apostles skipped for joy because of their hope of the Spirit, and in fear they cried: Glory be to Thine ascent.

The Angels stood by, crying to Thy disciples, O Christ: In like manner as ye see Christ go up, so shall He, the righteous Judge of all, come in the flesh.

As the heavenly powers saw Thee, our Saviour, taken up with Thy body unto the height, they cried out, saying: Great, O Master, is Thy love for man.

Theotokion

We rightly glorify thee as bush unburnt, and mountain, and living ladder, and heavenly gate, O glorious Mary, boast of the Orthodox.

Of the Fathers. Beholding the sea of life

The sower of tares, who was called the namesake of madness, was not able to escape the unspeakable judgment of providence; for he, being in all ways evil, having rivalled Judas, burst asunder like him.

The divine and august assembly of the Fathers proclaimeth Thee to be the Only-begotten Effulgence that shone forth from the essence of the Father, O Master, and the Son Who was before all ages.

That belly which gushed forth a turbid and impotable spring of impious heresies, was fitly and providentially cleft asunder by the plough of the prayer of God-inspired priests.

Theotokion

Moses, great among Prophets, symbolically wrote beforehand of thee as an ark, and table, and lampstand, and urn, signifying the Incarnation of the Most High in thee, O Virgin Mother.

Katavasia

Thou, the Master, shonest to us from the Virgin,
As conciliation with God and salvation,
That Thou, O Christ, mightest pluck, like Prophet Jonas
From the sea-beast's briny breast, Adam the fallen
Out of corruption, together with all his race.

KONTAKION

Plagal of Fourth Tone

The preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

OIKOS

In the lofty preaching of the Church of God, let us hearken as she crieth: He that thirsteth, let him come and drink. The cup which I bear is the cup of wisdom. Its drink have I mixed with the word of truth. I pour forth the water, not of contention, but of confession. As Israel doth now drink thereof, it beholdeth God, Who saith: See, see, that I am He, and have not changed. I am God, I am first, and I am hereafter, and besides Me there is none other. Hence, they that partake shall be filled, and shall praise the great mystery of piety.

The Synaxarion of the Menaion, then the following:

✠ On this day, the seventh Sunday of Pascha, we celebrate the First Ecumenical Council in Nicaea, of the three hundred and eighteen God-bearing Fathers.

Verses

O stars of the spiritual vault who beam with brightness,
Enlighten my wits with the rays of your resplendence.

Verses Against Arius

Calling the Son a stranger to the Father's essence,
Arius made himself a stranger to God's glory.

By the intercessions of the holy three hundred and eighteen God-bearing Fathers, O Christ our God, have mercy on us. Amen.

ODE SEVEN

Of the Resurrection. Heirmos

An Angel made the furnace sprinkle dew on the righteous Youths. But the command of God consumed the Chaldeans with fire and constrained the tyrant to cry: Blessed art Thou, the God of our Fathers.

Troparia

Bewailing Thy Passion, O Master, the sun wrapped itself in gloom, and though it was day, the light grew dim over all the earth, and cried: Blessed art Thou, the God of our Fathers.

At Thy descent, O Christ, the nethermost depths were clothed with light, and our forefather was seen to be filled with delight; and dancing, he leapt for joy and cried: Blessed art Thou, the God of our Fathers.

Theotokion

Through thee, O Virgin Mother, the radiant Light dawned upon the whole world; for thou hast given birth to God, the Maker of all. Beseech Him, O all-pure one, to send down His great mercy upon us, the faithful.

Of the Ascension. O Thou Who didst save

O Thou Who wast taken up on a cloud of light and hast saved the world, blessed art Thou, O God of our Fathers.

O Christ, having taken upon Thy shoulders the nature gone astray, Thou didst ascend and broughtest it unto God the Father.

O THOU Who didst ascend in the flesh unto the bodiless Father, blessed art Thou, O God of our Fathers.

Theotokion

O THOU Who wast born of the Virgin, making her the Theotokos, blessed art Thou, O God of our Fathers.

Of the Fathers. An Angel made the furnace

YE conquered Arius, the namesake of madness, raving horribly and speaking unjust things to the uttermost against God; for he refused to cry unto the Son: Blessed art Thou, the God of our Fathers.

IMITATING the Son of Thunder, O marvellous Fathers, with your fire-like mouths ye teach all men of the Word co-beginningless and of one throne with the Father, that all might cry: Blessed art Thou, the God of our Fathers.

YE came as on wings, helped by the Word, O ye blessed of God; for from the ends of the world, the Holy Spirit gathered you together to cry: Blessed art Thou, the God of our Fathers.

Theotokion

THE furnace burnt not the Three Youths, thus prefiguring thy giving of birth; for the Divine Fire dwelt in thee without consuming thee, and it enlightened all to cry: Blessed art thou who didst conceive God in the flesh.

Katavasia

WITH concordant strain noised the instruments, bidding
Worship the inanimate gold-crafted image;
But the Comforter's light-bearing grace doth move us
Rev'rently to cry: O One God in Three Persons,
Equal in strength and beginningless, blest art Thou.

ODE EIGHT

Of the Resurrection. Heirmos

FROM the flame didst Thou cause dew to gush forth upon the righteous, and with water didst Thou burn the sacrifice of the just one; for Thou, O Christ, doest all things by Thy will alone. Thee do we supremely exalt unto all the ages.

Troparia

THE people of the Jews, who of old were slayers of the Prophets, are by malice now made slayers of God, having hung Thee on the Cross, O Word of God, Whom we supremely exalt unto all the ages.

THOU didst not leave the vaults of the Heavens, but having descended to Hades, O Christ, with Thyself Thou didst raise man, who lay wholly in putrefaction, who supremely exalteth Thee unto all the ages.

Theotokion

THE Word, the Giver of Light, Who came forth from the Light, hast thou conceived, and after ineffably giving birth to Him, thou art glorified; for the Divine Spirit dwelt in thee, O Maiden. Wherefore, we praise thee unto all the ages.

Of the Ascension. Unto God the Son

UNTO Him Who in two essences is risen into the Heavens with glory and sitteth together with the Father, unto Christ, the Giver of Life, give ye praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

UNTO Thee, O Saviour, Who hast delivered creation from the bondage of idols, and hast made it to stand in freedom before Thine own Father, do we give praise, and we supremely exalt Thee unto all the ages.

UNTO Him Who by His descent cast down the adversary, and by His ascent raised up man, give ye praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

Theotokion

THOU hast proved to be more exalted than the Cherubim, O pure Theotokos, carrying in thy womb Him that rideth upon them; with the incorporeal powers we mortals glorify Him unto all the ages.

Of the Fathers. From the flame

SET ablaze like fiery beacons with the rays of Thy Divinity, Thy good shepherds confessed Thee to be the Author and Lord of all, Whom we supremely exalt unto all the ages.

THE much-celebrated choir of shepherds, collected together, with divine wisdom now confesseth the uncreated Trinity to be God, and teacheth all to cry: Thee do we supremely exalt unto all the ages.

THE admirable hierarchs and shepherds abundantly enlighten the Church of Christ, each of them making her to shine brightly in his own land, and supremely exalting her unto all the ages.

Theotokion

ALL the Prophets mystically foresaw thee in images, who hast conceived the Word; for He, taking flesh from thee, came forth twofold, Whom we supremely exalt unto all the ages.

Katavasia

THAT three-splendoured type of the One Sovereign Godhead
Setteth loose the bonds, and that flame it bedeweth;
Wherefore, the Children extol, and all creation
Fashioned by His workmanship blesseth the only
Saviour and Maker of all as Benefactor.

ODE NINE

Of the Resurrection. Heirmos

IT is not possible for man to see God, upon Whom the orders of Angels dare not gaze. But through thee, O all-pure one, the incarnate Word appeared unto mortals; as we magnify Him, together with the heavenly hosts, we call thee blessed.

Troparia

THOU didst not partake of the passions, O Word of God, when, whilst in the flesh, Thou hadst converse with passions, but Thou dost free man from passions since Thou Thyself becamest a passion to the passions, O our Saviour; for Thou alone art dispassionate and omnipotent.

HAVING accepted the corruption of death, Thou didst preserve Thy Body untouched by corruption; and Thy life-creating and divine Soul, O Master, was not abandoned in Hades; but rather, rising, as from sleep, Thou didst raise us with Thyself.

Triadicon

WITH pure lips, all we mortals glorify God the Father and the co-beginningless Son, and we reverence the ineffable and supremely glorious power of the All-holy Spirit; for He alone is the Almighty and indivisible Trinity.

Of the Ascension. O thou who art God's Mother

SEEING Thee, the Redeemer of the world, O Christ God, * divinely exalted, the Apostles in fear and awe * skipped for joy, magnifying Thee exceedingly.

WHEN the Angels saw Thy deified flesh in the height, * then, O Christ, did they nod one to another with one accord: * This that cometh is verily our God and Lord.

SEEING Thee, O Christ our God, lifted up in the clouds, * then the orders of Angels incorporeal cried aloud: * For the great King of Glory, lift ye up the gates.

Theotokion

REJOICE, O Theotokos, Mother of Christ our true God; * Him that thou hadst conceived, thou this day sawest ascend from earth * and with Angels didst magnify Him mightily.

Of the Fathers. It is not possible for man

HE that is co-beginningless and of one throne with the Father, even the Word Who was before the ages, finding allies in you, gathered you together and armed you with the Spirit's mighty power; together with the heavenly hosts, O all-sacred Fathers, ye now glorify Him for ever.

AS physicians of both souls and bodies, ye checked the spread of Arius' dreadful heresy by sacredly expounding for all the Symbol of Faith, to which now holding fast, we ever glorify your memory, O sacred ministers.

SINCE Thou art the all-immaculate Light, O Christ, rescue my soul from the passions' murky mist, by the intercessions of Thy sacred ministers, O Master, who have now proclaimed Thee to be the beginningless uncreated Creator of all, and God, co-beginningless with the Father.

Theotokion

RESURRECTION is now given to the dead through thine inexpressible and unspeakable conception, O Lady Theotokos; for Life, clothed in flesh from thee, hath shone out upon all, and hath verily dispersed the gloom of death.

Katavasia

REJOICE, O holy Queen, boast of virgins and mothers;
For no sweet and eloquent mouth hath the power,
Even with all skill of speech, to praise thee rightly;
Every mind is dazed with awe, pond'ring thy childbirth.
Wherefore we glorify thee with a single voice.

Then Holy is the Lord our God. (*Thrice*)

EXAPOSTILARION OF THE RESURRECTION
Second Tone. Upon that mount in Galilee

On the sea of Tiberias, * of old there went afishing * Nathanael, Peter, and with them, * another two with Thomas, * as well as Zebedee's children; * and then, as Christ commanded, * upon the right, they cast their net * and drew out many fishes. * Then knowing Him, * Peter swiftly swam to Him. And He showed them * both bread and fish upon the coals * in this, His third appearing.

Another, of the Fathers. Same Tone. Hearken, ye women

While celebrating on this day * the holy Fathers' memory, * O all-compassionate Master, * we pray Thee by their entreaties * to save Thy people and Thy flock * from all the harm of heresies * and deem all worthy to extol * the Father, Word, and All-holy * Spirit with glory and honour.

Another, of the Ascension. Same Tone. The Original Melody

While Thy disciples looked on Thee, Thou ascendedst * O Christ, unto the Father to sit beside Him. * Angels hastened, running on before and cried: * Lift ye the gates up, lift them up; * for the Lord King hath ascended * unto His bright primal glory.

For the Praises we allow for six verses and chant the following four Stichera of the Resurrection and then four of the Holy Fathers, repeating the first one:

Of the Resurrection. Plagal of Second Tone

Thy Cross, O Lord, is life and resurrection for Thy people, and trusting therein, we praise Thee, our risen God. Have mercy on us.

Thy burial, O Master, hath opened Paradise unto the race of men, and having been redeemed from corruption, we praise Thee, our risen God. Have mercy on us.

With the Father and the Spirit, let us praise Christ Who is risen from the dead, and let us cry unto Him: Thou art our life and resurrection. Have mercy on us.

The Original Melody

As it is written, Thou didst rise * the third day from the tomb, O Christ, * raising also * the forefather of our race; * for this cause doth all mankind * extol Thee, whilst acclaiming * Thy Resurrection, chanting hymns of praise.

Stichera of the Fathers. Plagal of Second Tone
Having laid up all their hope

Making careful inquiry, * with the Divine Spirit's guidance, * and joining together all * knowledge of things spiritual, * as the scribes of God, * the august Fathers wrote * that most blessed Symbol, * the august Creed of our holy Faith, * wherein they clearly teach * that, with His Begetter, the Word of God * is also co-beginningless * and is consubstantial with Him in truth. * For these godly-minded, * all-glorious, and truly blessed Saints * openly followed with fervent faith * all that the Apostles taught. (*Twice*)

Verse: Blessed art Thou, O Lord, the God of our Fathers.

Since Christ's heralds had received * all of the spiritual brightness * of the Holy Spirit's light, * and had been inspired of God, * they proclaimed to all * that divine oracle * filled with wondrous wisdom, * which, though few in words, is great in breadth. * For they who staunchly fought * for the Gospel's doctrines and for divine * traditions clearly had received * holy revelation from God on high; * and being enlightened, * those blessed Fathers set forth for the world * that definition they learned from God, * making known eternal truth.

Verse: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

As true servants of Christ God, * the godly shepherds assembled * all their wise experience * as the shepherds of the flock; * and with godly zeal, * stirring up righteous wrath, * they wrought righteous judgment, * driving off diseased and grievous wolves, * when, with the Spirit's sling, * they expelled them all from the Church's ranks, * as fallen even unto death, * stricken with a malady past all cure. * For the holy Fathers * were ven'rable initiates and seers * of the divine preaching from on high, * teaching sacred mysteries.

Glory. *Plagal of Fourth Tone. By George of Nicomedia*

When the choir of the Holy Fathers flocked from the ends of the inhabited world, they proclaimed the doctrine of the One Essence and One Nature of the Father, Son, and Holy Spirit, thereby delivering plainly to the Church the mystery of theology. As we acclaim them in faith, let us call them blessed, saying: O divine array, ye God-proclaiming hoplites of the Lord's company, most brilliant stars of the spiritual firmament, impregnable towers of the

mystical Sion, ye fragrant flowers of Paradise, ye all-golden mouths of the Word, the boast of Nicaea and adornment of the whole world: Intercede ye fervently in behalf of our souls.

Both now. *Theotokion*

MOST blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology, and the remainder of Matins.

In the First Hour, the following Matinal Sticheron:

Plagal of Second Tone

AFTER Thy descent to Hades and Thy Resurrection from the dead, the disciples turned unto their work, since they naturally lost heart at Thy separation from them. Again the ships and the nets, and no draught of fishes whatsoever. But appearing to them, O Saviour, Thou as the Master of all didst command them to cast their nets on the right side. Straightway Thy word became deed, and then there was a great multitude of fishes and a strange supper ready on the shore. Count us also worthy now to rejoice spiritually in that which Thy disciples partook of then, O man-befriending Lord.

THE LITURGY

The Typica, and for the Beatitudes, twelve hymns as set forth below:

Four from the Octoëchos. Plagal of Second Tone

REMEMBER me, O God, my Saviour, when Thou comest in Thy Kingdom, and save me, since Thou alone art the Friend of man.

BY the tree of the Cross, Thou didst save Adam who was deceived through a tree, and also the thief as he cried: Remember me, O Lord, in Thy Kingdom.

HAVING shattered the gates and bars of Hades, O Giver of Life, Thou, O Saviour, didst raise up all, who cry: Glory be to Thine Arising.

REMEMBER me, O Thou Who didst despoil death by Thy burial, and by Thy Resurrection didst fill all things with joy, since Thou art compassionate.

Then four hymns from the third Ode of the Canon of the Ascension, and four from the sixth Ode of the Canon of the Holy Fathers.

The Prokeimenon of the Epistle. Fourth Tone

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages.

Verse: For righteous art Thou in all which Thou hast done for us.

The Acts of the Apostles (20:16–18, 28–36)

In those days, Paul had determined to sail by Ephesus . . .

Alleluia. First Tone

The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Verse: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

The Holy Gospel according to Saint John (17:1–13)

At that time, Jesus lifted up His eyes to Heaven . . .

The Communion Hymns

Praise the Lord from the Heavens, praise Him in the highest.

In everlasting remembrance shall the righteous be.

SUNDAY OF THE HOLY FATHERS

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Fathers:*

Plagal of Second Tone. The Original Melody

ERE the morning star from the womb wast Thou born * from the Father motherless ere the ages, * though Arius reckoned Thee not God, but a creation, * rashly and senselessly identifying Thee, the Creator, * with things created, storing up fuel for the fire eternal. * But the Council gathered in Nicaea * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and Spirit in rank.

O MY Saviour, who hath thus rent Thy raiment?* Thou didst say: It was Arius who sundered * the Trinity's headship, which is one in rank and hon-

our. * That Thou art One of the Most Holy Trinity he disputed; * he taught Nestorius the godless not to say Theotokos. * But the Council gathered in Nicaea * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and the Spirit in rank.

KEEPING his eyes shut, that he might not see light, * off the cliff of sin Arius fell headlong. * His bowels were torn by a divine hook, that he give up * swiftly and violently both his soul and all of his substance, * having become in disposition and ways another Judas. * But the Council gathered in Nicaea * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and the Spirit in rank.

And three from the Menaion.

Glory. *Plagal of Second Tone*

LET us acclaim today those mystical trumpets of the Spirit, namely the God-bearing Fathers, who, in the midst of the Church, sang a harmonious song of theology, teaching that the Trinity is one, identical in essence and Godhead; they are the refuters of Arius, and the foremost warriors of the Orthodox. And they ever intercede with the Lord that our souls find mercy.

Both now. *Of the Feast. Same Tone*

BEHOLDING Thine ascents on the holy mountains, O Christ, Thou Effulgence of the Father's glory, we praise the radiant form of Thy countenance. We worship Thy Passion, we honour Thy Resurrection, and we glorify Thy glorious Ascension. Have mercy on us.

For the Aposticha, the following Stichera of the Fathers:

Plagal of Second Tone. Having laid up all their hope

MAKING careful inquiry, * with the Divine Spirit's guidance, * and joining together all * knowledge of things spiritual, * as the scribes of God, * the august Fathers wrote * that most blessed Symbol, * the august Creed of our holy Faith, * wherein they clearly teach * that, with His Begetter, the Word of God * is also co-beginningless * and is consubstantial with Him in truth. * For these godly-minded, * all-glorious, and truly blessed Saints * openly followed with fervent faith * all that the Apostles taught.

Verse: Blessed art Thou, O Lord, the God of our Fathers.

SINCE Christ's heralds had received * all of the spiritual brightness * of the Holy Spirit's light, * and had been inspired of God, * they proclaimed to all * that divine oracle * filled with wondrous wisdom, * which, though few in words, is great in breadth. * For they who staunchly fought * for the Gospel's doctrines and for divine * traditions clearly had received * holy revelation from God on high; * and being enlightened, * those blessed Fathers set forth for the world * that definition they learned from God, * making known eternal truth.

Verse: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

AS true servants of Christ God, * the godly shepherds assembled * all their wise experience * as the shepherds of the flock; * and with godly zeal, * stirring up righteous wrath, * they wrought righteous judgment, * driving off diseased and grievous wolves, * when, with the Spirit's sling, * they expelled them all from the Church's ranks, * as fallen even unto death, * stricken with a malady past all cure. * For the holy Fathers * were ven'rable initiates and seers * of the divine preaching from on high, * teaching sacred mysteries.

Glory. *Third Tone*

YE have become exact keepers of the apostolic traditions, O Holy Fathers; for when ye set forth in council the dogma of the consubstantiality of the Holy Trinity in Orthodox fashion, ye cast down the blasphemy of Arius. Then, after convicting Macedonius, the enemy of the Holy Spirit, ye condemned Nestorius, Eutyches, Dioscorus, Sabellius, and Severus the headless. Wherefore, make ye entreaty that we be delivered from their error, and that our life be preserved blameless in the Faith, we pray.

Both now. *Of the Feast. Plagal of Second Tone*

GOD is gone up in jubilation, the Lord with the voice of the trumpet, to raise the fallen image of Adam, and to send the Comforting Spirit to sanctify our souls.

DISMISSAL HYMN OF THE FATHERS

Plagal of Fourth Tone

MOST glorified art Thou, O Christ our God, Who hast established our Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

And of the Feast. Fourth Tone

THOU hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

And thus the Feast of the Holy Fathers is given up.

MONDAY OF THE SEVENTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymn of the Feast:

First Tone. While Gabriel was saying

WHILE Angels gazed with wonder upon Thy strange Ascension, * and while the disciples were awestruck as Thou from earth wast taken, * O Saviour, as God Thou didst ascend * in glory while the gates were lifted up * for Thy sake; and thus the Hosts of the Heavens cried, * while marvelling in amazement: * Glory to Thy descent, O Saviour Christ. * Glory be unto Thy Kingdom. * Glory be to Thine Ascension, O Thou only Friend of man. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Melody

O LIFE-GIVER, when Thou hadst stripped Hades of his plunder, * and when, by Thy dread Resurrection, the world had been enlightened, * in glory didst Thou ascend on high, * O Thou Who bearest all things in Thy hand. * For this cause, we, with the Angels, also cry out * and glorify Thee while chanting: * Glory to Thine Ascension, O Christ God. * Glory, O Saviour, to Thy Kingdom. * Glory be to Thy compassion, O Thou only Friend of man. (*Twice*)

We say the Canon of the Feast in Fourth Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Second Tone. O house of Ephratha

LET us ascend the mount * of virtue, O ye faithful, * with all the Word's disciples, * that we might be deemed worthy to see the glory of Christ God.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

OPENLY put to shame, * the sect of Manicheans * is thwarted by the Angels * who plainly demonstrated the bodily ascent of Christ.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

STRIKE up a joyful song * upon thy harp, O David, * for Christ, having ascended, * confirmeth with His deeds thy predictions and prophetic words.

Glory; both now. *Second Tone*

THOU wast taken up in glory from the Mount of Olives, O Christ God, in the presence of Thy disciples, and Thou didst sit at the right hand of the Father, Who fillest all things with Thy Divinity; and Thou didst send unto them the Holy Spirit, Who doth illuminate and strengthen and sanctify our souls.

And the remainder of Matins, and the Dismissal.

MONDAY OF THE SEVENTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Fourth Tone. Unto them that fear Thee

THOU didst suffer as a man, though Thou, as God, art impassible, * and the third day didst rise again, * when Thou both hadst plundered death * and hadst raised up with Thee * all those in corruption; and Thou, O Christ, didst go on high * unto Thy Father, while promising to send * the Comforter upon Thy sanctified Apostles, O Friend of man, * O my Jesus, Almighty Lord, * Thou divine Saviour of our souls.

WHY do ye stand gazing into Heaven? said those who had appeared * to the Word's tried initiates, * while speaking to them as men, * being holy Angels. * He Whom ye behold going up upon a cloud of light, * He in like manner as ye have seen Him go * shall likewise come again to judge the world, as He Himself spake to you. * Therefore go forth to every land * and fulfil all the things He said.

AFTER Thine incomprehensible Arising out of the grave, * O Omnipotent Lord of all, * Thou tookest those Thou didst love * and, O Word, didst lead them * out so far as Bethany, and when Thou with them didst reach * the Mount of Olives, then Thou didst bless them all. * And so didst Thou ascend as holy Angels ministered unto Thee, * O my Jesus, Almighty Lord, * Thou divine Saviour of our souls.

And three from the Menaion.

Glory; both now. *Fourth Tone*

WHEN Thou camest unto the Mount of Olives to accomplish the good will of the Father, O Christ, the heavenly Angels were amazed, and the nethermost regions shuddered with fear. The disciples stood by with joy and trembling as Thou spakest unto them, and a cloud prepared as a throne awaited opposite them; and Heaven, throwing open the gates, shone with beauty; and the earth revealeth its hidden chambers, that the descent, and then the ascent on high again, might be made known unto Adam; but his steps were led upwards as by a hand, and his mouth was heard blessing Thee greatly; the cloud took Thee up, and Heaven received Thee within itself. This great and marvellous deed hast Thou wrought, O Lord, for the salvation of our souls.

For the Aposticha, the following Stichera:

Second Tone. O house of Ephratha

WHEN Thou, O gracious Lord, * hadst done Thy Father's good will, * uniting those in Heaven * to those on earth, Thou wentest in glory where Thou wast before.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

THOU, O most Merciful, * ascendedst to Thy Father, * from whence Thou wast not parted, * and liftedst up our nature which lay below, O Sov'reign Lord.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

THIS day, a cloud of light * conveyed Thee to the Heavens, * and, seized with fear and trembling, * the holy Angels ministered unto Thy divine command.

Glory; both now. *Fourth Tone*

ADAM'S nature, which had gone down into the lower parts of the earth, Thou hast renewed in Thyself, O God, and Thou hast led it up above every principality and power today. For since Thou didst love it, Thou didst seat it together with Thyself; since Thou hadst compassion on it, Thou didst unite it to Thyself; since Thou hadst united it to Thyself, Thou didst suffer with it; and enduring the Passion, though Thou art impassible, Thou didst glorify it. But the incorporeal powers said: Who is this comely man? But He is not only man, but God and man; for both conjoined together is that which is made manifest. Wherefore, beside themselves, the Angels, flying about in radiant garments, cried unto the disciples: Ye men of Galilee, He that is gone from you, this Jesus, Man and God, shall come again as God-man to judge the living and the dead; and He granteth the faithful the forgiveness of sins and great mercy.

And the remainder of Vespers,
and the Dismissal.

TUESDAY OF THE SEVENTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymn of the Feast:

Second Tone. Thou soughtest the heights

O CHRIST, from the heights, * Thou camest down upon the earth; * and Thou from the earth * art gone up to the heights again, * to Thy Father, as Thy disciples looked upon Thy divine ascent. * Hence with them now we celebrate * and praise Thine Ascension, O Saviour Christ. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Third Tone. Awed by the beauty

THE Word beginningless, Who was before all things, * taking man's nature on Himself, both mystically * hath deified it and this day ascended with it to Heaven. * Angels ran before and showed * the Apostles their Sovereign Lord * as He made His way on high * to the Heavens in majesty. * And worshipping, they cried to Him, saying: * Glory be to God at His Ascension. (*Twice*)

We say the Canon of the Feast in Plagal of First Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Second Tone. O house of Ephratha

CHRIST said unto His friends: * I shall not leave you orphans, * whom I Myself have gathered; * but rather shall I send forth the Holy Spirit unto you.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

OMEN of Galilee, * cried out the holy Angels * unto the wise Apostles: * As ye now see, thus so in like manner shall He come again.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

As they descended from * Mount Olivet in gladness, * O Word, Thy blest disciples * praised Thy divine Ascension while glorifying it with hymns.

Glory; both now. *Fourth Tone*

WHEN Thou didst ascend in glory, O Christ God, while the disciples were watching, the clouds took Thee up with Thy flesh; the heavenly gates were lifted up; the choir of the Angels rejoiced with exceeding gladness; the powers above cried out, saying: Lift up the gates, O ye princes, and the King of Glory shall enter in. And the disciples were astonished and said: Be Thou not parted from us, O Good Shepherd, but send us Thine All-holy Spirit to guide and establish our souls.

And the remainder of Matins, and the Dismissal.

TUESDAY OF THE SEVENTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Fourth Tone. As one valiant

As Thy godly disciples watched, * to the Heavens didst Thou ascend, * to sit at the Father's right hand, from Whom in truth, * O Son Transcendent in Essence, Thou art ever insep'rable; * and as Thou before hadst said, * Thou didst send forth the Comforter, * Who by grace transformed * the all-wise and all-sacred and divinely-speaking choir of Thine Apostles, * making them heavens upon the earth.

THOU, O Jesus, becamest flesh * in Thy goodness transcending speech, * and Thou, the Immortal, didst willingly endure * the Cross and death; and arising from the dead when three days had passed, * after forty days again, * giving peace to those on the earth, * Thou didst then ascend * to the place whence Thou hadst before descended, leading all men to the Father, * by Thine Ascension in majesty.

As they looked on Thee taken up * on the clouds to the heights, O Lord, * the all-wise Apostles lamented dolefully; * filled with dejection, they cried aloud with tears: Leave not comfortless * them whom Thou hast loved, O Christ, * for Thy tender compassion's sake, * but send unto us, * O compassionate Master, Thine All-holy Spirit, as Thyself didst promise, * that with His light He might guide our souls.

And three from the Menaion.

Glory; both now. *Plagal of First Tone*

COME, O company of the faithful, and being initiated into the mind of Christ's disciples, let us sing an unceasing hymn upon the Mount of Olives, and like the Apostles let us cry out with David: God is gone up in jubilation, the Lord with the voice of the trumpet, that He might rescue the tribes of mortals from the stumbling-blocks of the destroyer, and that He might enlighten our souls.

For the Aposticha, the following Stichera:

Second Tone. O house of Ephratha

O MARVEL never seen! * For now our mortal nature * ascendeth to the Heavens, * that nature now united to God the Word Omnipotent.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

BRIGHT'NING the universe, * the day of light and splendour * hath shone with sparkling brilliance, * this day of God the Master's ascent unto the Heaven's heights.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

EVEN as Thou didst send * Thy consubstantial Spirit * to Thy divine disciples * from Heaven, so, O Christ, send Thy grace upon Thy people now.

Glory; both now. *Plagal of First Tone*

O LORD, as Thou wast being taken up whence Thou wast not separated, the armies of Angels and of all the Incorporeals cried in exceeding gladness unto the Powers above: Lift up your gates, O ye princes, and the King of Glory shall enter in. For the cherubic throne took Thee up in the flesh. O Lord, glory be to Thee.

And the remainder of Vespers, and the Dismissal.

WEDNESDAY OF THE SEVENTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymn:

Fourth Tone. On this day Thou hast appeared

THOUGH Thou dost return on high * unto Thy Father, * O Creator of all things, * leave not Thy servants comfortless. * So Thy disciples cried out to Thee * as they beheld Thee ascending, O Friend of man. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Melody

THE most great and glorious * among the Angels * saw the Lord of Glory go * on high with visible ascent, * bearing that flesh in which He was clothed. * Therefore, they cried to each other: Lift up the gates. (*Twice*)

We say the Canon of the Feast in Fourth Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Plagal of Second Tone. As it is written

IN Thine extreme compassion wast Thou * incarnate of a Virgin, O Christ; * after suff'ring * on the Cross of Thine own will, * the third day Thou didst rise from * the grave, O Lord of mercy, * raising and quickening us with Thyself.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

AS Thy divine disciples beheld, * Thou visibly wast taken up * unto Heaven * from the earth, O Christ our God, * and to them didst Thou promise * to send Thy Holy Spirit * from God the Father, O Bestower of life.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

THE Angel throngs are sore amazed * to see Thy strange and dread ascent, * O my Jesus, * Thou Almighty King of all; * and to the higher powers, * they cry aloud to lift up * the gates of Heaven with exultant voice.

Glory; both now. *Plagal of Second Tone*

WITHOUT being separated from the bosom of the Father, O most sweet Jesus, after living as a man with those upon the earth, Thou wast taken up in glory today from the Mount of Olives. And raising up our fallen nature by Thy compassion, Thou didst seat it together with the Father. Wherefore, the heavenly orders of the Bodiless were amazed at the wonder, beside themselves with astonishment. They were seized with trembling, and they magnified Thy love for mankind. With them, we on earth also glorify Thy condescension toward us, and Thine Ascension from us, entreating and saying: O Thou Who at Thine Ascension didst fill with infinite joy Thy disciples and the Theotokos who bare Thee, by their prayers deem us also worthy of the joy of Thy chosen, for Thy great mercy's sake.

And the remainder of Matins, and the Dismissal.

WEDNESDAY OF THE SEVENTH WEEK

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Fourth Tone. Thou who wast called from on high

HAVING accomplished salvation for all mankind, * Thou, O Christ, didst make Thy way upon Mount Olivet, * whence Thou wast taken up in the sight * of Thy disciples, * borne up in glory to Heaven from the earth. * Wherefore, sore astonished as they saw the mystery, * the lower orders then cried aloud * to those above them: * Lift ye the gates, and our God, the King of all, * shall enter in whence He before went out, * even as it was well-pleasing in His sight, * while most wondrously working * full salvation for the world entire.

As the whole choir of disciples saw Thee taken * up on high, O Master, they said: Where dost Thou depart * now from Thy servants? Where goest Thou, * O Thou that holdest * the farthest parts of creation in Thy hands? * We have gladly left all things to follow after Thee, * our God, while hoping to be with Thee * unto the ages; * do not forsake us as orphans comfortless, * O our good Father most compassionate: * even as Thou hast promised, send unto us * Thy good Comforter Spirit * and the sovereign Saviour of our souls.

As Thou wast giving Thy friends a final blessing, * Thou didst then initiate them into mysteries: * Behold, I go to My Father now, * O my belov'd friends; * but I shall send you another Comforter. * And, O Master, Thou didst say: I never shall forsake * the sheep I gathered; those whom I love * I shall forget not. * But once endued with divine pow'r from on high, * then go ye forth, and preach to all the world, * go your ways to all nations and every tribe, * and proclaim the good tidings * of salvation that is come to all.

And three from the Menaion.

Glory; both now. *Plagal of Second Tone*

GOD is gone up in jubilation, the Lord with the voice of the trumpet, to raise the fallen image of Adam, and to send the Comforting Spirit to sanctify our souls.

For the Aposticha, the following Stichera:

Plagal of Second Tone. Ye angelic hosts

THAT Thou mightest raise me, cast down to earth and fallen, * Thou art come on earth, and assuming me, dost lead me * on high and glorifiest me with Thee on Thy Father's throne, * dashing to the earth all the conceit of him that had cast me down aforetime. * I sing hymns of praise * to the unfath'mable abyss * of Thy love for man, O Lord.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

SKIP for joy, O Adam; O Eve, make merry with him. * Ye who once in Paradise hoped for incorruption * but were instead apparelled with corruption, have been transformed * unto incorruption by your Maker Who ineffably hath assumed you * and hath with Himself * now raised you up and honoured you * today on His Father's throne.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

TRAMPLING down the enemy tyrant and apostate * by His might divine, He that put on all my nature * without change nor confusion nor division, hath once again * gone up with that nature to His Father: let heretics' long-winded nonsense * retreat far from us. * But let us magnify Him now, * ye faithful, with pious mind.

Glory; both now. *Plagal of Second Tone*

TODAY the hosts on high, beholding our nature in the Heavens, marvel at the strange manner of its ascent, and, being perplexed, they say one to another: Who is this that cometh? And when they saw that it was their own Master, they were commanded to lift up the heavenly gates. With them we ceaselessly praise Thee, Who again shalt come from thence in the flesh, as the Judge of all and Almighty God.

The Dismissal Hymn of the Feast.

And the remainder of Vespers, and the Dismissal.

THURSDAY OF THE SEVENTH WEEK

MATINS

After the First Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of First Tone. Let us worship the Word

COMING down out of Heaven to earthly things below, * O Christ, as God, with Thyself, Thou didst resurrect Adam's form, * which below lay in the keep of Hades' prison-house; * in Thine Ascension to the heights * Thou didst lead it up unto the Heavens and Thou didst seat it * upon the throne of Thy Father, since Thou, the Friend of man, art merciful. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of Fourth Tone. When the bodiless one

WHEN Thou wast gone up upon the Mount of Olives, * thence wast Thou taken up, O Jesus, rich in mercy. * As a bright cloud assumed Thee from the earth, Thy holy * disciples beheld the wonder with fear and awe; * in Heaven, the Angels likewise all cried aloud: * Fear, ye gates, and be lifted up; * the only Mighty in Strength * hath overcome the vengeful foe * and is now come into our midst. (*Twice*)

We say the Canon of the Feast in Plagal of First Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Plagal of Second Tone. Ye angelic hosts

THOU didst wholly take me upon Thee past all telling, * and with Thy divine nature full wast blended with me, * though suff'ring no confusion, no division, no change, O Christ. * Glory to Thy terrible Descent, and Passion, and holy Resurrection, * and Ascent on high, * whereby our nature, cast to earth, * is raised to the heights again.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

WHEREFORE do ye lift up your eyes with such amazement? * Him that is invisible, why do ye now watch Him? * Thine Angels cried, O Saviour, to Thy holy initiates. * This man that ascendeth now in glory shall likewise return in His body * to judge with just scales * all things endowed with life and breath, * for He is both God and man.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

BEING found between lamentation and rejoicing * at Thy most august and all-ven'rable Ascension, * the choir of Thy disciples, O my Saviour, upon the mount * cried to Thee: O man-befriending Master, leave not as orphans us Thy servants, * but send forth to us * Thy Holy Spirit, that He might * enlighten Thy servants' souls.

Glory; both now. *Plagal of Fourth Tone*

THOU wast taken up in glory from earth into the Heavens, Who fillest all things with Thy Divinity; and Thou didst sit at the right hand of the Father, Who in the beginning wast God the Word. Wherefore, as the heavenly powers beheld, they said unto the Apostles with fear: At whom do ye look so intently, gazing up into Heaven? He Whom ye have beheld, the Same shall come again with glory to judge all the earth and to recompense each according to his works. Let us cry unto Him: O incomprehensible Lord, glory be to Thee.

And the remainder of Matins, and the Dismissal.

FRIDAY OF THE SEVENTH WEEK

NOTE

Today the Feast of the Ascension is given up, and the service is chanted exactly as on the Thursday of Ascension, except for the Readings, the Entreaty, the Polyeleos, and the Antiphons. The Gospel is not read at Matins; the Epistle and Gospel of the day are read at the Divine Liturgy.

The Saturday of Souls

On Saturday of the Seventh Week, that is, the day before Holy Pentecost, we commemorate all those who from ages past have fallen asleep in piety, in hope of the resurrection of eternal life.

FRIDAY VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Martyrica of the Octoëchos:*

Plagal of Second Tone

THY Martyrs, O Lord, did not deny Thee, nor did they fall away from Thy commandments. By their intercessions, have mercy on us.

THEY that bare witness to Thee through martyrdom, O Christ, endured many torments. By their intercessions and prayers, O Lord, preserve us all.

THE prizewinning Martyrs and citizens of Heaven contested on earth and endured many torments, and they received a perfect crown in the Heavens, that they might intercede for our souls.

And three for the Reposed:
Plagal of Fourth Tone. The Paradise of Eden

As we today commemorate by name * all dead from the ages past, * who with faith lived out their lives in piety, * let us the faithful praise with hymns * the Lord Saviour, while earnestly * interceding and entreating that they all, * when that dread hour of the judgment come, * might give good answer to our God, * Who is Himself Judge of all the earth, * and that it be their lot to stand * at His right hand in joy, * in the portion of the righteous and the just, * and that infinite splendour * and bright inheritance of all the Saints, * and that they might be vouchsafed * His blessed Kingdom of the Heavens then.

O SAVIOUR, Thou Who with Thy very blood * hast purchased all mortal men * out of bondage and Who by Thy willing death * from bitter death hast ransomed us, * granting us everlasting life * through Thy holy Resurrection from the dead: * Do Thou give rest unto all, O Lord, * who have reposed in piety, * be it in city or wilderness, * upon dry land or in the sea, * in whatsoever place, * be they sov'reigns, be they hierarchs, be they priests, * cenobites or monastics, * of every age and every race of man, * and account them worthy of * Thy blessed Kingdom of the Heavens, O God.

THROUGH Thine Arising from the dead, O Christ, * no longer doth death hold sway * over any that have died in piety. * Wherefore, we pray Thee fervently: * In the bosom of Abraham, * do Thou grant Thy servants rest within Thy courts, * to those that from Adam till this day * have purely served and worshipped Thee, * our fathers, brethren, and families, * both friends and kinsfolk all alike, * yea, even every man * that with faith performed all proper to this life, * and to Thee hath departed * in any way or manner that can be, * and vouchsafe that they attain * unto Thy Kingdom of the Heavens, O God.

Glory. *Plagal of Fourth Tone*

I WEEP and I lament when I think upon death, and behold our beauty, which was fashioned after the image of God, lying in the tomb disfigured, dishonoured, bereft of form. O wonder! What is this mystery that hath befallen us? How have we been given over unto corruption? How have we been yoked together with death? Of a truth, as it is written, it is by the command of God, Who granteth rest unto the departed.

Both now. *Theotokion. Plagal of Second Tone*

WHO would not call thee blest, O all-holy Virgin? Who would not praise thine untravailing giving of birth? For the Only-begotten Son, Who shone forth from the Father timelessly, hath come

forth from thee, the pure one, having become ineffably incarnate, being God by nature and becoming man by nature for our sake; not that He was divided into two persons, but that He is known in two unmingled natures. Him do thou beseech, O august and all-blessed one, to have mercy on our souls.

Then, since there is no Entrance, we read, not chant, O Joyous Light, *and instead of the Prokeimenon, we chant the following in Plagal of Fourth Tone:*

Alleluia. Alleluia. Alleluia.

Verse: Blessed are they whom Thou hast chosen and hast taken unto Thyself, O Lord.

Alleluia. Alleluia. Alleluia.

Verse: And their remembrance is unto generation and generation.

Alleluia. Alleluia. Alleluia.

Then Vouchsafe, O Lord. *For the Aposticha, the following in Plagal of Second Tone:*

Martyricon

THY Cross, O Lord, became an invincible weapon for the Martyrs; for seeing death that lay before them, and foreseeing the life that is to come, they were strengthened by their hope in Thee. By their supplications, have mercy on us.

For the Reposed

Verse: Their souls shall dwell among good things.

THOU didst honour with Thine image that which Thou hadst fashioned with Thy hands, O Saviour, and in material form didst Thou depict the likeness of the noetic nature, whereof Thou didst make me a partaker, and didst establish me here to rule by my free will over the things on earth, O Word. Wherefore, O Saviour, grant rest unto Thy servants in the land of the living, in the tabernacles of the righteous.

Verse: Blessed are they whom Thou hast chosen and hast taken unto Thyself, O Lord.

THAT the value of my life might be distinguished from that of others, Thou didst plant a garden in Eden, adorned with diverse plants, where Thou didst establish me free of sorrows and care as a partaker of Thy divine life, as a creature of mingled nature on earth, and equal to the Angels. Wherefore, O Saviour, grant rest unto Thy servants in the land of the living, in the tabernacles of the righteous.

Glory. *Plagal of Second Tone*

THY creative command became mine origin and foundation; for wishing to fashion me as a living creature out of nature visible and invisible, Thou didst fashion my body from the earth and didst give me a soul by Thy divine and quickening breath. Wherefore, O Saviour, grant rest unto Thy servants in the land of the living, in the tabernacles of the righteous.

Both now. *Theotokion. As it is written*

O SAVIOUR, by Thy Mother's prayers, * of all Thy martyrs slain for Thee, * the apostles, * prophets, hierarchs, and the just, * the righteous and of all Saints, * grant rest unto Thy servants * that have reposed, O Sovereign Master Christ.

DISMISSAL HYMNS
Plagal of Fourth Tone

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory.

FOR in Thee have they placed their hope, O our Creator and Fashioner and God.

Both now. *Theotokion*

THEE do we have as a wall and a haven, and an acceptable intercessor with God, Whom thou didst bear, O unwedded Theotokos, thou salvation of the faithful.

And the Dismissal.

THE SERVICE OF THE PANNYCHIS

After the priest hath exclaimed, Blessed is our God, *we say Psalm 90,* He that dwelleth in the help of the Most High, *and thereafter we chant, in Plagal of Fourth Tone:*

Alleluia. Alleluia. Alleluia.

Verse: Blessed are they whom Thou hast chosen and hast taken unto Thyself, O Lord.

Alleluia. Alleluia. Alleluia.

Verse: And their remembrance is unto generation and generation.

Alleluia. Alleluia. Alleluia.

Then the following Troparia in Plagal of Fourth Tone:

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory.

FOR in Thee have they placed their hope, O our Creator and Fashioner and God.

Both now. *Theotokion*

THEE do we have as a wall and a haven, and an acceptable intercessor with God, Whom thou didst bear, O unwedded Theotokos, thou salvation of the faithful.

THE EVLOGITARIA FOR THE REPOSED
Plagal of First Tone

Blessed art Thou, O Lord, teach me Thy statutes.

THE choir of the Saints hath found the Well-spring of life, and the Door of Paradise; I, too, have found the way by means of repentance; I am the lamb that was lost. Call me back again, O Saviour, and save me.

Blessed art Thou, O Lord, teach me Thy statutes.

YE that preached the Lamb of God, and like lambs yourselves did suffer slaughter, and were translated to a life that ageth not, O Saints, and is eternal; earnestly beseech Him, O Martyrs, and implore that we be granted loosing from debts.

Blessed art Thou, O Lord, teach me Thy statutes.

YE that have walked the narrow and afflicted way in life, and have taken up the Cross as a yoke, and have followed Me in faith: come ye and enjoy the prizes and celestial crowns that I have prepared for you.

Blessed art Thou, O Lord, teach me Thy statutes.

AN image am I of Thine ineffable glory, even though I bear the scars of stumblings. Have pity on Thy creature, O Master, and purify me by Thy compassion; and grant unto me that longed-for fatherland, making me again a citizen of Paradise.

Blessed art Thou, O Lord, teach me Thy statutes.

OF old Thou didst fashion me out of nothing and didst honour me with Thy divine image; but because of the transgression of the commandment, Thou didst return me again to the earth from which I was taken. Restore me again to Thy likeness that I may be refashioned in that ancient beauty.

Blessed art Thou, O Lord, teach me Thy statutes.

DO Thou grant rest, O God, unto Thy servants, and appoint a place for them in Paradise, wherein the choirs of Saints, O Lord, and the righteous shall shine forth as luminaries. To Thy servants that have fallen asleep do Thou grant rest, overlooking all their offences.

Glory. *Triadicon*

LET us praise the Trinal Radiance of the One Divinity piously, while crying: Holy art Thou, O Beginningless Father, Co-beginningless Son, and Divine Spirit. Do Thou enlighten us who worship Thee with faith, and snatch us away from the eternal fire.

Both now. *Theotokion*

REJOICE, O modest one, who didst give birth unto God in the flesh for the salvation of all, and through whom the race of man hath found salvation; through thee may we find Paradise, O pure and blessed Theotokos.

Alleluia, alleluia, alleluia: Glory to Thee, O God. (*Thrice*)

And the priest maketh commemorations as is customary, saying also the prayer, O God of spirits. *After the exclamation, the Fiftieth Psalm, and straightway the following Canon. Before the first Troparion of each Ode we say,* By the intercessions of Thy Martyrs, O Lord, grant rest unto the souls of Thy servants; *before the second,* Their souls shall dwell among good things; *and for the third and fourth, the usual* Glory. Both now.

THE FUNERAL CANON
A Composition of Theophanes
Plagal of Second Tone
ODE ONE
When Israel walked on foot

IN the celestial bridechambers, the noble choirs * of the Martyrs ceaselessly make appeal to Thee, O Christ: * Grant that all who kept the Faith * whom Thou hast translated from the earth find all eternal good.

SETTING all things in fair order, Thou madest me, * man, a mingled animal, half abject and half august. * Hence, we make request of Thee: * O Saviour, bestow eternal rest upon Thy servants' souls.

THOU first didst make me the citizen and the chief * husbandman of Paradise; but when I broke Thy command, * Thou didst banish me there-

from. * O Saviour, bestow eternal rest upon Thy servants' souls.

Theotokion

He that formed Eve, our first foremother, from a rib, * wrapped Himself about with flesh from thy pure and spotless womb; * and by means of that same flesh, * O Virgin, He utterly destroyed the force and strength of death.

ODE THREE

There is none holy as Thou

O life-bestowing Lord of all, * lawfully did Thy Martyrs strive in contest, and now, adorned by Thee with victors' crowns, * they grant eternal redemption to all the faithful that have left this life.

Thou didst instruct me gone astray * by many signs and wonders, which Thou wroughtest aforetime, but now at the end of time, * Thou both didst empty Thyself and, as merciful, didst seek and find and save.

O good One, grant all who have passed * over to Thee from out of the unstable corruptibility of fleeting things, * to dwell with joy in eternal abodes, justifying them by faith and grace.

Theotokion

There is none blameless as thou art, * who art God's all-pure Mother; who alone from eternity conceived within her womb * the great and only true God, Who hath utterly destroyed the might of death.

Heirmos

There is none holy as Thou art, * Lord my God, Who hast lifted up the horn of Thy faithful, Thou Whose goodness hath no end, * and hast established them firm on the rock of Thy confession for all time.

And the priest again maketh commemorations. Then the following Sessional Hymns:

Plagal of Second Tone

Truly, all things are vanity, and life is a shadow and a dream. For in vain doth every earthborn man disquiet himself, as the Scripture saith. When we have gained the world, then shall we take up our abode in the grave, where there are kings and beggars alike. Wherefore, O Christ God, grant rest unto them that have been translated, since Thou art the Friend of man.

Glory; both now. *Theotokion*

O all-holy Theotokos, do thou not abandon me for as long as I live; do thou not entrust me to any human protection, but do thou thyself defend and have mercy on me.

ODE FOUR

Christ is my power

As showing forth a proof * of wisdom high and great * and the gifts of Thy goodness beyond all price, * Master, Thou hast graciously numbered the Martyrs' blessed choirs * with the Angels as their fellow heirs.

Vouchsafe that those conveyed * from hence to Thee, O Christ, * may attain to Thy glory unspeakable, * where there is the dwelling of them that are glad eternally * and the sound of pure exceeding joy.

Receive all them that praise * Thy sovereign might divine, * whom from earth Thou hast taken unto Thyself, * rendering them sons of light, cleansing them from the gloom of sin, * O most merciful and Friend of man.

Theotokion

Thou art the comeliness * of Jacob, whom the Lord * chose to be His immaculate dwelling-place, * virgin place of holiness, pure and all-holy ark of God, * and the temple free of any stain.

ODE FIVE

With Thy divine light

The holy Martyrs were offered up * unto God the glorious as a most sacred and whole-burnt offering * and the holy first-fruits of all the nature of man, * for ever after granting salvation unto us.

That blessed heavenly life on high * and a portion of Thy gifts of grace do Thou, O Master, vouchsafe to give * to Thy faithful servants before us fallen asleep, * and grant them full redemption from all their trespasses.

Alone by nature creating life, * Thou Who art the Sea of Goodness infinite in depth and untraceable, * count those who have died worthy of Thy Kingdom on high, * O only Lord Immortal and all-compassionate.

Theotokion

He that was born of thee is become * the strength, and the song, and the salvation of all them that once had been lost, * from the gates of Hades deliv'ring them that with faith * do call thee blest, O thou Sovereign Lady of the world.

ODE SIX

Beholding the sea of life

When Thou wast nailed to the Cross, * Thou didst gather to Thyself the choirs of Martyrs who in faith * imitated Thy Passion, O Gracious Lord. * We therefore entreat of Thee: * Grant Thou rest unto them that have passed hence to Thee.

In Thy glory unspeakable * when Thou comest, striking fear in all, to judge the world entire, * be well-pleased that Thy faithful servants, whom Thou * hast taken forth from the earth, * O Redeemer, might meet Thee in the clouds with joy.

Since Thou art the Source of Life, * Thou, O Lord, by Thy divine manhood dost lead forth those in bonds: * Cause Thy servants departed to Thee in faith * to have as their dwelling-place * the delight and eternal joy of Paradise.

Theotokion

We turned back to earth again * in transgressing God's divine command, O Virgin full of grace; * yet through thee are we lifted up from the earth * to Heaven to dwell therein, * shaking off the corruption and decay of death.

Heirmos

Beholding the sea of life * with a surging of temptations swelling up on every side, * I flee unto Thy calm haven, crying out: * Most merciful Friend of man, * bring my life from corruption up to Thee, O Lord.

KONTAKION

Plagal of Fourth Tone

With the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

OIKOS

Thou alone art immortal, Who hast created and fashioned man. For from the earth were we mortals fashioned and unto the same earth shall we go again, as Thou, Who didst fashion me, didst command and say unto me: For earth art thou, and unto earth shalt thou return; whither all we mortals shall wend our way, as we make of our funeral dirge the song: Alleluia.

ODE SEVEN

An Angel made the furnace

Being ransomed by Thy Blood from the primordial breaking of the commandment, O Lord, * and besprinkled with their own blood, Thy Martyrs all portray * Thy slaughter in image plain as day. * Blessed art Thou Who art the God both of our Fathers and of us.

Thou, O Sovereign life-originating Word, didst slay death when he raged with insolent pride; * now receive those fallen asleep in faith, O Saviour Christ, * who praise Thee in song and say to Thee: * Blessed art Thou Who art the God both of our Fathers and of us.

O divinely-sovereign Lord Who by Thy breath divine gavest life unto me, a man: * Now, O Saviour, count the departed worthy to attain * Thy Kingdom while chanting unto Thee: * Blessed art Thou Who art the God both of our Fathers and of us.

Theotokion

O pure Virgin, thou becamest more exalted than all creation when thou didst conceive * God, Who burst the bars and destroyed the prison-gates of death, * O thou who art free of any stain. * Hence we the faithful sing thy praises as the Mother of God.

ODE EIGHT

From the flame

Having steadfastly struggled in your martyric fights, * with ineffable crowns of vict'ry are ye adorned, * O prizewinning Martyrs of Christ, as to Christ ye shout: * Thee do we supremely exalt to all the ages.

Do Thou kindly receive the faithful who sacredly * have forsaken this life and passed on to Thee, the Lord, * granting them that rest, seeing Thou art compassionate, * as they all exalt Thee, O Christ, to all the ages.

In the land of the meek assign now their dwelling-place * unto all who before have fallen asleep till now, * justified by Thee through their faith in Thee

and by grace, * as they all exalt Thee, O Saviour, to the ages.

Theotokion

O ALL-BLEST, we all call thee blessed, who gavest birth * to the Word Who indeed is blessed in very truth, * Who for our salvation became flesh as mortal man. * Him do we supremely exalt to all the ages.

Heirmos

FROM the flame didst Thou gush forth dew on the righteous Youths, * and with water didst burn the just man's sacrifice; * for Thou, O Christ, doest all things by Thy will alone. * Thee do we supremely exalt to all the ages.

ODE NINE

It is not possible for man

THEIR ardent hope made the choirs of Martyrs strong; * hope gave them wings to soar unto Thy love with a fiery zeal, * in their souls prefiguring the future rest * which never can be shaken, * which do Thou graciously * vouchsafe the departed to inherit, O Supremely Good.

BE pleased that those who have passed from hence in faith * attain to Thy divine illumination more bright than light, * and since Thou alone, O Christ, art merciful, * give them rest in the bosom * of Father Abraham, * accounting them worthy of the everlasting blessedness.

THOU art by nature compassionate and kind, * Thou Who desirest mercy: Grant to those whom Thou hast conveyed * from this place of misery and shadow of death * that they might be established * there where Thy light doth shine, * O Saviour, since Thou art the Abyss of all compassion.

Theotokion

O BLAMELESS Maid, we know thee to be an ark, * most holy tabernacle, and tablet of the law of grace, * for through thee forgiveness hath been given to those * justified and delivered * through the pure Blood of Him * Who received a body from thy womb, O pure and spotless one.

Heirmos

IT is not possible for man to see God, * on Whom the orders of Angels dare not gaze. * But through thee, O Virgin, the incarnate Word * clearly appeared to mortals. * Hence, with the Heavens' hosts, * we magnify Him as we all call thee blessed as is right.

Then Holy God. All-holy Trinity. Our Father, *and the following Troparia in Plagal of Fourth Tone:*

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory.

FOR in Thee have they placed their hope, O our Creator and Fashioner and God.

Both now. *Theotokion*

THEE do we have as a wall and a haven, and an acceptable intercessor with God, Whom thou didst bear, O unwedded Theotokos, thou salvation of the faithful.

And after the priest hath commemorated as usual, the Dismissal.

SATURDAY OF THE SEVENTH WEEK

MATINS

After the Six Psalms we chant the following in Plagal of Fourth Tone:

Alleluia. Alleluia. Alleluia.

Verse: Blessed are they whom Thou hast chosen and hast taken unto Thyself, O Lord.

Alleluia. Alleluia. Alleluia.

Verse: And their remembrance is unto generation and generation.

Alleluia. Alleluia. Alleluia.

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory.

FOR in Thee have they placed their hope, O our Creator and Fashioner and God.

Both now. *Theotokion*

THEE do we have as a wall and a haven, and an acceptable intercessor with God, Whom thou didst bear, O unwedded Theotokos, thou salvation of the faithful.

Then the Sixteenth Kathisma of the Psalter, The Lord said unto my Lord.

In all the litanies that take place during the Seventeenth Kathisma and the Canons, as set forth below, all our fathers and brethren who have departed before us are commemorated.

After the First Reading from the Psalter, the following Sessional Hymns of the Martyrs:

Plagal of Second Tone

THE athletes stood fast in the arena; the tyrants inflicted tortures on the Martyrs. And the choirs of the Bodiless stood by holding the prizes of victory. The wise Martyrs astonished tyrants and kings, and they destroyed Belial by their confession of Christ. O Thou Who didst make them strong, Lord, glory be to Thee.

Verse: Wondrous is God in His Saints.

HAVING endured the contest as athletes and won the prizes of victory from Thee, the Saints destroyed the designs of the lawless and received the crowns of incorruption. Through them, O God, save our souls.

Verse: In the Saints that are in His earth hath the Lord been wondrous.

THE memorial of Thy Saints, O Lord, hath proved to be like Paradise in Eden; for in their memorial doth all creation rejoice. Wherefore, by their supplication, grant us peace and great mercy.

Glory. *For the Reposed*

DO Thou appoint a place in the tabernacles of the elect, and in the land of the living, to those who have fallen asleep in piety, whom Thou hast taken unto Thyself, O Jesus, since Thou art an easily entreated God; and fill them with Thy never-setting light and count them worthy of Thy heavenly joy.

Both now. *Theotokion*

THOU Who didst call Thy mother blessed, camest of Thine own free will unto the Passion, shining forth upon the Cross, wishing to seek out Adam, and saying unto the Angels: Rejoice with Me, for the drachma that was lost is found. Thou Who hast wisely governed all things, glory be to Thee.

Then Psalm 118 is read in two Stases; after the first Stasis the priest commemorateth the reposed. After the completion of the second Stasis, we chant the Evlogitaria for the Reposed (*see page 228*). *Then the litany, and the priest commemorateth as before. After the exclamation, we chant:*

SESSIONAL HYMN

Plagal of First Tone

GRANT rest with the righteous unto Thy servants, O our Saviour, and make them to dwell in Thy courts, as it is written. And since Thou art good, overlook their offences, whether voluntary or involuntary, and all things committed either in knowledge or ignorance, O Friend of man.

Theotokion

O THOU Who didst dawn forth upon the world from a Virgin, and through her hast made us sons of light, O Christ God, have mercy on us.

We say the Canon of the Saint of the monastery with its Heirmos to make six in each Ode, and the following, to make eight in each Ode. Before the Troparia of the following Canon, we say, O Master Christ, grant rest unto the souls of Thy servants.

A Composition of Arsenius

Plagal of Second Tone

ODE ONE

When Israel walked on foot

O MASTER, and Maker, and Judge, and Lord of all souls, in Whose hand are all the ends of the earth, do Thou Thyself grant rest in Thee unto the faithful whom Thou hast translated.

IN behalf of the whole race of mortals who have slept, of whatsoever age and dignity and greatness, O Master, we fervently implore that Thou save all those whom Thou hast translated.

THOU Who alone didst form me from the earth with Thine immaculate hand, and as God didst give me a soul by Thy life-giving inbreathing, do Thou Thyself save those whom Thou hast taken hence unto Thyself, O Compassionate Word.

Theotokion

O PURE Virgin, refuge and steadfast champion of the whole world, by thy fervent entreaties intercede for all in distress who possess thee as an indestructible wall.

Katavasia

WHEN Israel walked on foot in the deep as on dry land, on seeing their pursuer Pharaoh drowned, they cried: Let us sing to God a song of victory.

ODE THREE

There is none holy as Thou

THOU Who by the strength of Thy divine glory dost bring up as on clouds the souls of the faithful unto Thee from the ends of the earth: grant rest to Thy servants whom Thou hast taken to Thyself from the farthest parts, O Christ.

THOU alone art He that stablisheth kings and potentates and judges and rulers. Wherefore, since Thou art the God of all, do Thou Thyself rescue them all from punishment at Thy judgment, O Saviour.

O CREATOR of all the earth, deem worthy of Thine eternal joy and delight those whom Thou hast taken to Thyself, together with the elders, the virgins, and the young men, O Christ.

Theotokion

O MIGHTY hope of the world, O Lady Theotokos, cast not away them that ever have recourse to thee with longing; but by thine entreaties, deliver them that honour thee from every tempest.

Katavasia

THERE is none holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

SESSIONAL HYMN

Plagal of Fourth Tone. By conceiving the Wisdom

THOU that by Thy command hast created all, * as the God that is easily reconciled, * we pray Thee, O Lord, grant rest * to the Christians that died in faith, * our great-grandparents, grandparents, kinsmen, and relatives, * fathers, forefathers, friends, brethren, paupers and rich alike, * kings and princes also, with the ranks of monastics, * where there is the dwelling-place * of the multitude of the just * and the righteous and all Thy saints, * O Master Christ, our King and our God, * granting unto them forgiveness of their falls, * wherein all they, Thine own servants, * ever sinned in any way.

Theotokion

LIKE that widow's two mites, I present to thee * songs of praise in thanksgiving as right and due, * for all of thy kindnesses, * O my Lady, for thou in truth * art my shelter and help, my protection and swift defence, * ever drawing me out of temptations and sore distress. * Wherefore, being rescued from all them that afflict me * as though from the very midst * of a great furnace all ablaze, * I cry to thee with all my heart: * O Theotokos, help me and pray * that thy Son and God forgive my many sins; * for I, thine unworthy servant, * have thee as mine only hope.

ODE FOUR

Christ is my power

O SOVEREIGN Master and Saviour, Who dost shepherd all the faithful in a place of green pasture and conveyest them unto the waters of rest, send not Thy servants away from that joy.

WITH the orders of Angels, do Thou Thyself appoint a place for the choirs of all Thy monastics, hierarchs, and ministers; for unto Thee have they consecrated their souls and bodies, O Friend of man.

THOU alone, as Lord of all, hast known the length of life, the arrival of death, and the end of all mortals. Wherefore, have compassion even now upon Thy servants, O Thou Who art more than good.

Theotokion

SINCE thou hast conceived God, the Holy of holies, O all-holy Virgin, implore Him now with thy divine supplications to establish in delight in the tents of the Saints them whom He hath translated.

Katavasia

CHRIST is my power, my God, and my Lord, doth the august Church sing in godly fashion, and she doth cry out with a pure mind, keeping festival in the Lord.

ODE FIVE

With Thy divine light

BEHOLD, the divine choirs of martyrs, the orders of apostles and prophets, and the companies of the just, while praising Thee, O Saviour, entreat Thee to save all whom Thou hast taken from the world unto Thyself.

WHEN, at the sound of Thy mighty trumpet, the graves of the dead shall open wide, and the earth doth quake and shudder, then appoint a place with Thy sheep at Thy right hand for Thy servants whom Thou hast translated, O Christ.

GRANT rest to the arrays of men and women, children and aged alike, the poor, the servants and the rich, who in faith have departed from hence unto Thee, and save them, since Thou art easily reconciled.

Theotokion

ALL we who live and die in piety, of every tribe and tongue, have thee as help, O immaculate Virgin. Wherefore, we ask to attain to that yonder rest through thine intercessions with the Lord.

Katavasia

WITH Thy divine light, O Good One, illumine the souls of them that out of longing rise early for Thy sake, I pray, that they may know Thee, O Word of God, Who art truly God, Who dost call us back from the gloom of our offences.

ODE SIX

Beholding the sea of life

BE gracious, O Master, be entreated, O Saviour, and show Thy mercy, show Thy tender compassions, and save, since Thou art good, all whom Thou hast conveyed from all the earth to Thyself, as the Friend of man.

OVERLOOK not them that died in floods of waters and streams of rivers, those who died suddenly, those who finished their life in glens, and mountains, and caves, for Thou alone art easily reconciled.

BEHOLDING, as Lord, them that died unknown at sea or on land, that died horribly in wars and battles and wounds, have pity on all, O Saviour, for Thou art the Friend of man.

Theotokion

O SUPREMELY pure Lady, who for us mortals gavest birth unto the Lord Pilot, calm the unruly and grievous tempest of my passions, and grant tranquillity to my heart.

Katavasia

BEHOLDING the sea of life rising with the tempest of temptations, I flee to Thy calm haven and cry unto Thee: Raise my life up out of corruption, O Most Merciful One.

KONTAKION

Plagal of Fourth Tone

THOSE that have departed from us and from these fleeting things, do Thou settle in the tabernacles of Thy chosen; and grant them rest with the righteous, O Immortal Saviour. For though as men they have sinned on earth, yet by the mediation of the Theotokos who gave Thee birth, do Thou, since Thou art the Lord Who art free of sin, forgive them their failings, both voluntary and involuntary, that with one voice we may cry out for them: Alleluia.

OIKOS

THOU alone art immortal, Who hast created and fashioned man. For from the earth were we mortals fashioned and unto the same earth shall we go again, as Thou, Who didst fashion me, didst command and say unto me: For earth art thou, and unto earth shalt thou return; whither all we mortals shall wend our way, as we make of our funeral dirge the song: Alleluia.

The Synaxarion of the Menaion.

ODE SEVEN

An Angel made the furnace

WHEN Thou shalt come upon the throne of Thy glory with the Angels to judge the earth, O Saviour, do Thou fill Thy servants' souls with Thy divine joy, that they may chant unceasingly and cry: Blessed art Thou, the God of our Fathers.

THOSE who died mangled by wild beasts, O Christ, those whom fishes picked to pieces, who were buried in earthquake or pit or underneath a cliff, have mercy on all, O Saviour, and since Thou art compassionate, rescue them from the threat of yonder punishment.

THOSE who were destroyed by sword, or knife, or fire, by the intensity of terrible sufferings, by stoning, by thieves, famine, or plague, do Thou save for that joy and communion with Thee, that they may piously praise Thee, the God of our Fathers.

Theotokion

THOU alone art a bridge for the world, leading mortals over to God; therefore, by thine intercessions, save from all distress and corruption them that have finished their life with faith and love towards thee, O pure Mother of God.

Katavasia

An Angel made the furnace sprinkle dew on the righteous Youths. But the command of God consumed the Chaldeans with fire and constrained the tyrant to cry: Blessed art Thou, the God of our Fathers.

ODE EIGHT

Tremble, O Heaven, horror-struck

Have mercy, O Master, on all mortals of every rank whom Thou hast translated: Thy faithful kings and princes, governors and judges of the earth, and the protectors of all peoples and tribes, and grant them rest, O only Compassionate Saviour, that we may praise Thee unto all the ages.

Rescue the servants of Thine august Church from that terrible fire, O Friend of man, and save the assemblies of monastics, the multitudes of them that are consecrated to Thy service, the choirs of Thine inspired ministers, and deem them all worthy of the glory yonder, that we may praise Thee unto all the ages.

Save, O Master Christ, save, have mercy, and grant rest to the souls of Thy people that have finished their life in faith in any manner whatsoever, in whatsoever place or land, and deliver them from Gehenna and the bitterness of torments, that we may praise Thee unto all the ages.

Theotokion

Thou alone in truth hast loosed the curse of Eve, O immaculate Virgin, and hast welled forth life to those on earth. Wherefore, by thine intercessions, deem worthy of life everlasting all who have been loosed from this temporal life, that we may praise thee unto all the ages.

Katavasia

Tremble, O Heaven, horror-struck; and ye foundation-stones of the earth, quake ye with fear; for lo, among the dead is reckoned He that in the highest doth dwell, and now a small grave doth give Him lodging. Ye holy children, bless Him; O ye priests, sing His praises; exalt Him, O ye people, to all the endless ages.

ODE NINE

Every tongue is at a loss

Now do the throngs of Angels importune Thee, O Merciful One; the divine Seraphim with the Cherubim entreat Thee; the Authorities, Thrones, Principalities, and Powers, together with the Archangels and Dominions, pray Thee, O Most Mighty, that Thou have pity on all the souls which Thou hast removed hence.

Behold, the companies of the Prophets entreat Thee, the choirs of the Apostles with the Patriarchs pray Thee, and the arrays of Martyrs with the multitudes of the Righteous, with urgent entreaty, cry out: Save, O Friend of man, the souls of all Thy pious servants that have died upon the earth.

Thou dost perceive and behold all things, Thou observest and knowest the multitudes of mortals, and the end of each man's life; give redemption from their faults unto all, and, as God, count all Thy faithful servants, whom Thou hast chosen, worthy of the beauty of Paradise, O only Compassionate.

Theotokion

O transcendently holy Virgin, Sovereign Lady of the whole world, thou art the shelter of all the living and the dead, and the calm, the glory, the rest, and the delight of all that are rich in thee as their protectress and help and deliverer, O good one. Wherefore, preserve them all by thine entreaties.

Katavasia

Every tongue is at a loss to praise thee as is due; even the world-transcending intelligences are dazed when they seek to praise thee, O Theotokos. But since thou art good, accept our faith, for thou knowest well our love inspired by God; for thou art the protectress of Christians. Thee do we magnify.

EXAPOSTILARION

Third Tone. Thou Who, as God, adornest

As we now make remembrance * of all that fell asleep in Christ, * let us now also remember * that dread and final judgment day, * ever imploring Christ's mercy * for us and them, O ye faithful.

Theotokion. Same Tone

Thou art the sweetness of Angels, * the gladness of afflicted ones, * and the protectress of Christians, * O Virgin Mother of our Lord; * be thou my helper, and save me * from out of eternal torments.

For the Praises we allow for four verses and chant the following Stichera:

Plagal of Second Tone. Ere the morning star

DREADFUL is that end brought by death on all things; * fearful is the judgment passed by the Master. * For yonder the fire that is unquenchable is readied; * there is the grim gnashing of teeth, there the sleepless worm tormenteth; * there is the outer darkness, there is the everlasting sentence. * Let us, therefore, cry unto the Saviour: * Grant rest to those whom Thou hast taken from temp'ral things, * in Thy great mercy, O Christ our God.

ALL ye that cleave fast to this life with longing, * come unto the grave-side and be astonished: * Bend down and behold the world's beguilement and delusion. * Where is the beauty of the body, where the glory of riches? * Where is the pride of life now? Truly all things are vain and empty. * Let us, therefore, cry unto the Saviour: * Grant rest to those whom Thou hast taken from temp'ral things, * in Thy great mercy, O Christ our God.

HE once on a throne hath a tomb to rest on; * then he wore the purple, but now corruption, * now not on a throne, but in a tomb laid out in darkness. * See how his kingship and dominion hath failed at once, completely! * See how the life of man doth pass away like a dream and shadow! * Let us, therefore, cry unto the Saviour: * Grant rest to those whom Thou hast taken from temp'ral things, * in Thy great mercy, O Christ our God.

ALL who from things here have been hence translated, * in the blessed hope of life everlasting, * departing this life in whatsoever way, O Saviour: * those of all nations and conditions and every age and stature, * both men and women, old and young, and even the new-born infants, * O Thou Friend of man, in Thy great mercy, * appoint a place for them of rest and eternal life * there in the bosom of Abraham.

Glory. *Second Tone*

EVERY man fadeth like a flower, and like a dream doth he pass away and is dissolved; and again, when the trumpet shall sound, all the dead shall arise, as though in an earthquake, to meet Thee, O Christ God. Then, O Master, establish in the tabernacles of Thy Saints those whom Thou hast translated from among us, overlooking their offences, O Good One.

Both now. *Plagal of Second Tone*

THOU art our God, Who in wisdom hast made all, and hast sent the Prophets unto us to prophesy Thy coming, and the Apostles to proclaim Thy mighty deeds. The former prophesied Thy coming, and the latter, by baptism, enlightened the nations. And through them, the Martyrs attained to glory, and they intercede earnestly with Thee, the Master, together with Thy Mother who gave Thee birth. Grant rest, O God, unto the souls of those whom Thou hast taken unto Thyself, and count us worthy of Thy Kingdom, O Thou Who didst endure the Cross for me, that am condemned, O my Redeemer and God.

For the Apostícha of the Praises, the following Stichera for the Reposed, by Saint Theophanes:

Plagal of Second Tone. Having laid up all their hope

SINCE Thou hast unfath'mable * compassion for us, O Master, * and an inexhaustible * well-spring of divine good-will * unto us, O Lord, * grant to those gone to Thee, * Master great in mercy, * the land of the living for their home, * in those beloved and * longed-for tabernacles, and give to them * a genuine possession that * shall endure throughout all eternity. * For, O Christ our Saviour, * for all men hast Thou shed Thy precious Blood, * and at this price, which hath brought us life, * Thou hast ransomed all the world.

Verse: Blessed are they whom Thou hast chosen and hast taken unto Thyself, O Lord.

THOU hast freely borne a death * whereby new life was engendered, * and hast made life flow abroad, * giving everlasting joy * unto those with faith, * moved by Thine infinite * and divine compassion, * only sinless All-compassionate; * wherefore, we pray of Thee: * Stablish in that joy those who fell asleep * in hope that they should rise again; * grant them the forgiveness of all their sins, * that we may for ever * extol Thy Name, O Sovereign Master Christ, * and being saved, all might glorify * Thine abundant love for man.

Verse: Their souls shall dwell among good things.

SINCE we know that Thou, O Christ, * in Thy divine sovereign power, * art the Lord of all that live, * and art Master of the dead, * we beseech of Thee: * With Thy blessed elect, * where there is refreshment, * and the lot and splendour of the Saints,

* do Thou Thyself grant rest * to Thy faithful servants that fell asleep * and have departed unto Thee, * only Benefactor and Friend of man. * For Thou wilt have mercy, * and Thou, as God, dost save those Thou hast formed * in Thine own image, for Thou alone * art the Greatly Merciful.

Glory. *Plagal of Second Tone*

THE tasting of the tree became a source of anguish for Adam in Eden in time past, when the serpent discharged his venom. For by him death entered in, devouring the whole race of man. But when the Master came, He destroyed the dragon and granted resurrection unto us. Therefore, let us cry unto Him: O Saviour, spare those whom Thou hast taken to Thyself and grant them rest with Thine elect, since Thou art the Friend of man.

Both now. *Theotokion. Same Tone*
Having laid up all their hope

THOU, who art a dwelling-place * worthy of God, O pure Virgin, * hast contained God in thyself * and hast given birth to God, * being virgin still, * when in two essences * He was seen by mortals * though in one hypostasis alone. * Him do thou importune, * thy First-born and Only-begotten Son, * Who, even once thou gavest birth, * kept thee as a virgin without reproach, * O all-holy Lady, * that to the souls that fell asleep in faith, * He might grant rest in unmingled joy, * in that light and blessedness.

THE DISMISSAL HYMNS
Plagal of Fourth Tone

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory.

FOR in Thee have they placed their hope, O our Creator and Fashioner and God.

Both now. *Theotokion*

THEE do we have as a wall and a haven, and an acceptable intercessor with God, Whom thou didst bear, O unwedded Theotokos, thou salvation of the faithful.

And the remainder of Matins,
and the Dismissal.

THE LITURGY

The Typica, and for the Beatitudes, hymns from the third and sixth Odes of the Canon.

The Prokeimenon of the Epistle. Plagal of Second Tone

Their souls shall dwell among good things.

Verse: Unto thee, O Lord, will I cry: O my God, be not silent unto me, lest, if Thou be silent to me, I become like them that go down into the pit.

The Acts of the Apostles (28:1–31)

In those days, when they that were with Paul had been saved from the voyage . . .

And also the Epistle appointed for the Reposed:

The First Epistle of Saint Paul to the Thessalonians (4:13–17)

Brethren, I would not have you to be ignorant . . .

Alleluia. Plagal of Second Tone

Blessed are they whom Thou hast chosen and hast taken unto Thyself, O Lord.

Verse: And their remembrance is unto generation and generation.

The Holy Gospel according to Saint John (21:14–25)

At that time, after He was risen from the dead . . .

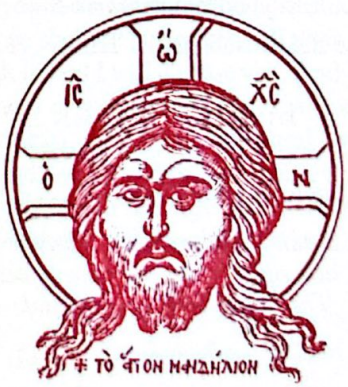
And also the Gospel appointed for the Reposed:

The Holy Gospel according to Saint John (5:24–30)

The Lord said unto the Jews that came unto Him . . .

Communion Hymn

Blessed are they whom Thou hast chosen and hast taken unto Thyself, O Lord. And their remembrance is unto generation and generation. Alleluia.



The Sunday of Holy Pentecost

SATURDAY EVENING

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following three Stichera of the Feast, repeating the first one:*

First Tone

We celebrate Pentecost . . .
With foreign tongues . . .
The Holy Spirit provideth . . .

Glory; both now. *Plagal of Fourth Tone*

When Thou didst send down Thy Spirit . . .

For the Aposticha, we chant the following Stichera of the Feast:

Second Tone

We have seen the true light . . .

Verse: Create in me a clean heart, O God, and renew a right spirit within me.
In the Prophets Thou didst proclaim unto us . . .

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
In Thy courts shall I praise Thee . . .

Glory; both now. *Same Tone*

Let us praise the consubstantial Trinity . . .

DISMISSAL HYMN
Plagal of Fourth Tone

Blessed art Thou, O Christ our God . . .

These hymns are all found in Great Vespers.

The Litany and the Dismissal.

GREAT VESPERS

After the Proemial Psalm and the First Kathisma of the Psalter, for Lord, I have cried, *we allow for ten verses and chant the following three Stichera in First Tone, repeating the first one, and five in Second Tone, again repeating the first one:*

First Tone

We celebrate Pentecost and the coming of the Spirit, and the time appointed for the promise, and the fulfilment of hope. How great is this mystery: it is both exceeding great and most venerable. Wherefore, we cry unto Thee: O Creator of all, Lord, glory be to Thee. (*Twice*)

With foreign tongues Thou hast made Thy disciples new, O Christ, that they might therewith proclaim Thee, the immortal Word and God, Who granteth our souls great mercy.

The Holy Spirit provideth all things; He gusheth forth prophecy; He perfecteth the priesthood; He hath taught wisdom to the illiterate. He hath shown forth the fishermen as theologians. He holdeth together the whole institution of the Church. Wherefore, O Comforter, one in essence and throne with the Father and the Son, glory be to Thee.

Second Tone

We have seen the true Light; we have received the Heavenly Spirit; we have found the true Faith, in worshipping the indivisible Trinity; for He hath saved us. (*Twice*)

In the Prophets Thou didst proclaim unto us the way of salvation, and the grace of Thy Spirit hath

shone in the Apostles, O our Saviour; Thou art God Who art from the beginning, and for time to come, and unto the ages, Thou art our God.

In Thy courts shall I praise Thee, the Saviour of the world, and bending my knee I shall worship Thine invincible might. In the evening, in the morn, at midday, and at all times shall I bless Thee, O Lord.

In Thy courts, O Lord, as we the faithful bend the knee of the soul and the body, we praise Thee, the beginningless Father, the co-beginningless Son, and the co-eternal and All-holy Spirit, Who doth enlighten and sanctify our souls.

Let us praise the consubstantial Trinity: the Father, and the Son, with the Holy Spirit; for thus did all the Prophets and Apostles preach, with the Martyrs.

Glory; both now. *Plagal of Fourth Tone*
By Leo the Sovereign

Come, O ye peoples, let us worship the Godhead of three Hypostases: the Son in the Father, with the Holy Spirit; for the Father timelessly begat the Son, Who is co-eternal and of one throne; and the Holy Spirit was in the Father, glorified with the Son; one Might, one Essence, one Godhead, which we all worship, saying: Holy God, Who didst create all things through the Son, with the co-operation of the Holy Spirit. Holy Mighty, through Whom we have known the Father, and through Whom the Holy Spirit came to the world. Holy Immortal, the Comforting Spirit, Who proceedest from the Father and restest in the Son. O Holy Trinity, glory be to Thee.

Then the Entrance, O Joyous Light, *the Prokeimenon of the day, and the following Readings:*

The Reading is from the Book of Numbers
(11:16–17, 24–29)

The Lord said unto Moses: Gather unto Me seventy men of the elders of the people, whom thou thyself knowest to be the elders of the people and their scribes, and bring them unto the Tabernacle of Witness, and they shall stand there with thee. And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the concern for the people with thee, that thou bear it not thyself alone. And Moses gathered seventy men from the elders of the people, and set them round about the Tabernacle. And the Lord came down in a cloud, and spake unto Moses, and took of the Spirit that was upon him and gave it unto the seventy men that were elders. And it came to pass that, when the Spirit rested upon them, they prophesied in the camp, and they ceased. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Modad, and the Spirit rested upon them, and they were of them that were written, but went not out unto the Tabernacle, and they prophesied in the camp. And there ran a young man, and told Moses, and spake unto him, saying: Eldad and Modad prophesy in the camp. And Jesus, his chosen one, the son of Navi, who attended on Moses, answered and said: My lord Moses, forbid them. And Moses said unto him: Art thou envious for my sake? Would that all the Lord's people were Prophets, whenever the Lord should put His Spirit upon them!

The Reading is from the Prophecy of Joel (2:23–3:5)

Thus saith the Lord: Be glad, ye children of Sion, and rejoice in the Lord your God, for He hath given you food unto righteousness, and He will rain on you the early and the latter rain, as before. And the threshing-floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will recompense you for the years that the locust hath eaten, and the cankerworm and caterpillar and the palmerworm—My great army which I sent among you. And ye shall eat in plenty, and shall be satisfied, and shall praise the Name of the Lord your God, that hath dealt wondrously with you; and My people shall never be put to shame. And ye shall know that I am in the midst of Israel, and I am the Lord your God, and that there is none other beside Me; and My people shall never be put to shame. And it shall come to pass afterward, that I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. For upon My servants and upon My handmaids in those days will I pour out of My Spirit, and they shall prophesy. And I will show dread marvels in the heavens above and signs upon the earth below, blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the notable day of the Lord come. And it shall come to pass that whosoever shall call upon the Name of the Lord, shall be saved.

The Reading is from the Prophecy of Ezekiel (36:24–28)

Thus saith the Lord: I will take you from among the nations, and gather you out of all countries, and will bring you into your own land; and I will sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idols, and I will cleanse you. And I will give you a new heart, and a new Spirit will I give you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.

For the Entreaty. Second Tone

In the Prophets Thou didst proclaim unto us the way of salvation, and the grace of Thy Spirit hath shone in the Apostles, O our Saviour; Thou art God

Who art from the beginning, and for time to come, and unto the ages, Thou art our God.

In Thy courts shall I praise Thee, the Saviour of the world, and bending my knee I shall worship Thine invincible might. In the evening, in the morn, at midday, and at all times shall I bless Thee, O Lord.

In Thy courts, O Lord, as we the faithful bend the knee of the soul and the body, we praise Thee, the beginningless Father, the co-beginningless Son, and the co-eternal and All-holy Spirit, Who doth enlighten and sanctify our souls.

Glory; both now. *Plagal of Fourth Tone*

When Thou didst send down Thy Spirit upon the Apostles as they were seated, O Lord, then the children of the Hebrews beheld and were beside themselves with amazement; for they heard them speaking in other, foreign tongues, according as the Spirit bestowed on them; for though they were unlearned, they were made wise; and in catching and bringing the nations to the Faith, they preached eloquently of things divine. Wherefore, we also cry to Thee: O Thou Who wast seen on earth and hast saved us from error, O Lord, glory be to Thee.

For the Aposticha, we chant the following Stichera:

Plagal of Second Tone

Being ignorant of the power of Thine All-holy Spirit, which was come unto Thine Apostles, O Lord, the heathen imagined the diversity of tongues to be drunkenness. But we who are stablished by them speak thus unceasingly: Take not Thy Holy Spirit from us, we pray, O Friend of man.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

O Lord, the descent of the Holy Spirit, which enveloped Thine Apostles, gave them to speak with other tongues. Hence, the strange wonder was thought to be drunkenness by the unbelievers, but to the believers it was a cause of salvation. Wherefore, we beseech Thee to deem us also worthy of His illumination, O Friend of man.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Heavenly King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

Glory; both now. *Plagal of Fourth Tone*

Of old the tongues were confounded because of the audacity in the building of the tower, but now the tongues are made wise for the sake of the glory of Divine knowledge. There, God condemned the impious because of their offence; and here, Christ hath enlightened the fishermen by the Spirit. At that time the confusion of tongues was wrought for punishment, but now the concord of tongues hath been inaugurated for the salvation of our souls.

DISMISSAL HYMN

Plagal of Fourth Tone

Blessed art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Befriender of man, glory be to Thee. (*Thrice*)

And the Dismissal.

MATINS

After the First Reading from the Psalter, the following Sessional Hymn:

Fourth Tone. Joseph was amazed

Let us faithful celebrate * this fair post-festal time with joy * and the final festival: * this is the day of Pentecost, * which now fulfilleth the promise and time appointed. * For on this day, the fire * of the Good Comforter * straightway came on earth, * like unto tongues in form * and it enlightened the disciples * and made them Heaven's initiates. * Behold, the Comforter's light hath come down * and enlightened the whole world. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Melody

Coming down to those on earth, * the Spirit's fountainhead did part * into fiery river streams * divided spiritually, * guiding with light the Apostles as it bedewed them. * The fire became for them * a cloud that sprinkled dew, * filling them with light, * and raining flame on them. * Through them we also have received grace * through fire and water in mystery. * Behold, the Comforter's light hath come down * and enlightened the whole world. (*Twice*)

After the Polyeleos, the following Sessional Hymn:

Plagal of Fourth Tone. When the bodiless one

AFTER Thy Rising, O Christ, from nether Hades,* and Thy divine Ascension to the height of Heaven, * Thou didst send down Thy glory unto the disciples, * renewing an upright Spirit in those God-seers, * O Merciful Saviour; and like a tuneful harp, * they proclaimed clearly unto all, * as with a plectrum divine, * Thy melodies with mystic strains * and Thy holy economy. (*Twice*)

Then the First Antiphon of the Hymns of Ascent in Fourth Tone.

Prokeimenon. Fourth Tone

Thy good Spirit shall lead me in the land of uprightness.

Verse: O Lord, hear my prayer, give ear unto my supplication in Thy truth.

Then Let every breath, *and the Matinal Gospel,* When it was evening on that day . . . (*John 20:19–23*).

We do not say Let us who have beheld the Resurrection of Christ, *but straightway the Fiftieth Psalm. Then:*

Glory. *Second Tone*

BY the intercessions of the Apostles, O Merciful One, blot out the multitude of mine offences.

Both now. *Theotokion*

BY the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Plagal of Second Tone

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

HEAVENLY King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

We say the first Canon in Grave Tone with its Heirmos to make eight in each Ode, and the second in Fourth Tone with its Heirmos to make six in each Ode. Before the Troparia, we say, Glory to Thee, our God, glory to Thee.

THE CANON IN GRAVE TONE

A Composition of Cosmas the Monk

ODE ONE

Heirmos

HE Who quencheth wars with a lofty arm hath covered over Pharaoh and his chariots in the sea. Let us sing unto Him, for He is glorified.

Troparia

AS Thou didst aforetime promise Thy disciples, Thou hast in very deed sent forth the Comforting Spirit, O Christ, and hast shined light upon the world, O Friend of man.

THAT which was anciently foretold in the Prophets and in the Law is fulfilled; for on this day the grace of the Divine Spirit is poured out on all the faithful.

THE IAMBIC CANON IN FOURTH TONE

A Composition of Kyr John Arclas

Heirmos

HE once slow of tongue, in divine darkness covered,
Spake the Law inscribed of God freely and clearly;
For shaking off all defilement from his mind's eye,
He beholdeth Him Who Is, learning the Spirit's
Knowledge and myst'ry, and gave praise in songs divine.

Troparia

THUS spake that blest mouth, so august and so holy:
Ye, My friends, shall not be left lone and forsaken;
For as I sit with my Father on His high throne,
I shall pour the plentiful grace of the Spirit
On those desiring to shine with magnificence.

CHRIST the Word most sure, the Father's steadfast definition,
Filleth with tranquillity man's heart and spirit;
For on fulfilling His work, His friends He gladdened
When He in a mighty wind and tongues of fire
Gave of the Spirit as once He had promised them.

Katavasiae: He Who quencheth wars . . .
He once slow of tongue . . .

ODE THREE

Heirmos

THOU didst say unto Thy disciples, O Christ: Tarry ye in Jerusalem till ye be endued with power from on high, and I will send you another Comforter like unto Me, Who is My Spirit and the Father's, in Whom ye shall be established.

Troparion

WHEN the power of the Divine Spirit came, it divinely united into one concord the voice divided long ago of them that evilly agreed together, and it made the faithful wise with the knowledge of the Trinity, wherein we are established.

The Second Canon. Heirmos

NOTHING brake the bonds of a womb pining childless
And the unrestrained despite of her with children
Except the Prophetess Hannah's prayer in old time,
When she brought a contrite heart and broken spirit
Unto the God of all knowledge, the Mighty Lord.

Troparia

PAST all ken and grasp is the One Sovereign Godhead;
It hath made unlearned men eloquent spokesmen
Who with their word muzzled thronging swarms of sophists,
Drawing out of deepest night peoples unnumbered
By the Divine Spirit's lightning resplendency.

FROM that gracious Light unbegotten proceeded
Never-waning Light of omnipotent brightness,
Whose great and fiery resounding now in Sion
Through the Son doth manifest unto the nations
The consubstantial beacon-fire of the Father's authority.

Katavasiae: Thou didst say . . .
Nothing brake the bonds . . .

SESSIONAL HYMN
Plagal of Fourth Tone. When the bodiless one

THE Saviour Christ's faithful friends were filled with gladness, * and they that once had been afraid became courageous, * when the All-holy Spirit from the height descended * today on the house where Jesus' disciples dwelt, * and each spake unto the peoples in other tongues; * for the tongues as it were of fire * were seen divided to them, * and yet the fire consumed them not, * but refreshed and rained dew on them. (*Twice*)

ODE FOUR
Heirmos

WHEN the Prophet perceived Thy coming in the last days, O Christ, he cried out: I have heard of Thy power, O Lord, that Thou art come to save all Thine anointed ones.

Troparia

HE that spake in the Prophets and was proclaimed through the Law, even the very God, the Comforter, is made known today unto the Word's once-imperfect servants and witnesses.

BEARING the evident signs of Divinity, the Spirit was divided among the Apostles in fire and was made manifest in foreign tongues, coming of His own accord as divine strength from the Father.

The Second Canon. Heirmos

THOU, O King of Kings, art the Word Who alone came
From the uncaused Father as Only from Only;
As Benefactor, unfailingly Thou sentest
To Thine Apostles Thine equipotent Spirit,
As they sing: Glory, O Lord, to Thy sovereignty.

Troparia

MINGLING by Thy word, for our composite nature,
That divine-wrought laver of regeneration,
O Word of God, from Thy pierced and undefiled side
Thou dost pour a stream on me, raining in showers,
Which Thou dost seal with the Spirit's most fervent heat.

ALL things bow the knee to the Comforter Spirit,
To the Father's Child, and the same-natured Father,
For in Three Persons they recognize One Essence,
Timeless, Unapproachable, Ever-unerring;
For the bright grace of the Spirit hath shined the light.

BE perfected all, in the One Sovereign Godhead,
As many as are servants of the triply-bright Essence;
For Christ, as Benefactor, past nature perfecteth
And bright'neth with beacon-fire unto salvation,
Furnishing fully the wealth of the Spirit's grace.

Katavasiae: When the Prophet . . .
Thou, O King of Kings . . .

ODE FIVE
Heirmos

THE Spirit of salvation, O Lord, Who was conceived in the loins of the Prophets because of their fear of Thee, and was brought forth upon the earth, maketh pure the hearts of the Apostles, and a right spirit is renewed in the faithful; for Thy commandments are light and peace.

Troparion

THIS strength come down today is the Good Spirit, the Spirit of God's wisdom, the Spirit that from the Father proceedeth, and through the

Son is made manifest unto us the faithful; He is imparted to those in whom He dwelleth by nature of His holiness, wherein He is discerned.

The Second Canon. Heirmos

COME receive the fire-breathing dew of the Spirit,
As the ransom cleansing from faults and offences,
O all ye that are the Church's light-formed children;
For now is the Law come forth from holy Sion:
Tongues formed of beacon-fire, even the Spirit's grace.

Troparia

AS it pleased Him well, of His own sovereign power
The unsubject Spirit cometh down from the Father,
And He, Who hath the Father's strength and form unaltered,
Maketh the Apostles wise with tongues and hereby
Sealeth the life-giving word which the Saviour spake.

GOD the Word All-sovereign first healed the Apostles'
Minds and hearts from sin, and then also prepared them
As an immaculate house for His own dwelling;
And now in them dwelleth the light of the Spirit
Who is of equal strength and essence identical.

Katavasiae: The Spirit of salvation . . .
Come receive . . .

ODE SIX
Heirmos

SICKENED by the swells of the cares of life, sinking with my fellow seafarers, the sins, and thrown overboard to the soul-corrupting monster, like Jonas, O Christ, I cry to Thee: Lead me up out of the deadly deep.

Troparion

THOU hast richly poured out of Thy Spirit upon all flesh, even as Thou didst say, and all creation is filled with Thy knowledge, O Lord; for Thou, the Son, wast born immutably of the Father; and the Spirit indivisibly proceedeth.

The Second Canon. Heirmos

THOU, the Master, shonest to us from the Virgin,
As conciliation with God and salvation,
That Thou, O Christ, mightest pluck, like Prophet Jonas
From the sea-beast's briny breast, Adam the fallen
Out of corruption, together with all his race.

Troparia

RENEW within us the longed-for upright Spirit,
That we might eternally have Him Who is sent forth
From the Father with Whom He is always united,
To burn up the hateful substance of defilements
And to cleanse our minds of filth, O Almighty Lord.

THE Apostles who in Sion awaited Thy coming
Thou, O Spirit, with fiery breath hast consecrated
With a coveted dignity, even the knowledge
Of the Father-begotten Word, swiftly exposing
The cruel prattle of the cacklings of the pagans.

Katavasiae: Sickened by the swells . . .
Thou, the Master . . .

KONTAKION
Plagal of Fourth Tone

ONCE, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

OIKOS

GRANT speedy and lasting consolation unto Thy servants, O Jesus, when our spirits are despondent. Be Thou not parted from our souls in affliction; be Thou not far from our minds in adversities, but do Thou ever anticipate our needs. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and even as Thou art ever with Thine Apostles, so do Thou also unite to Thyself us who long for Thee, O Compassionate One, that, being united with Thee, we may praise and glorify Thine All-holy Spirit.

The Synaxarion of the Menaion, then the following:

✠ On this day, the eighth Sunday of Pascha, we celebrate Holy Pentecost.

Verses

In a mighty wind Christ distributeth the Divine Spirit
In the form of fiery tongues unto the Apostles.

In one great day, the Spirit was poured out on the Fishermen.

By the intercessions of the holy Apostles, O Christ our God, have mercy on us. Amen.

ODE SEVEN

Heirmos

WHEN the holy Children were cast into the furnace of fire, they changed the fire into dew by their hymnody, as they cried out thus: Blessed art Thou, O Lord, the God of our Fathers.

Troparia

WHEN the Apostles spake as orators of the mighty works of God, the operation of the Spirit was thought to be drunkenness by them that believed not, though it is that whereby the Trinity is known to be the one God of our Fathers.

IN Orthodox manner, let us praise as God the indivisible Nature: God the unoriginate Father, and the Word, and the Spirit, Who are of equal authority, and let us cry: Blessed art Thou, the God of our Fathers.

The Second Canon. Heirmos

WITH concordant strain noised the instruments, bidding
Worship the inanimate gold-crafted image;
But the Comforter's light-bearing grace doth move us
Rev'rently to cry: O One God in Three Persons,
Equal in strength and beginningless, blest art Thou.

Troparia

KNOWING not the words that the Prophet had spoken,
The senseless called it drunkenness, wine-bibbers' babblings,
When they heard the Apostles' strange foreign speaking;
But we pious cry to Thee in divine inspiration:
Thou Who dost make all things new, O Lord, blest art Thou.

JOEL, that seer filled with divine inspiration,
Thundered forth an oracle that had been spoken
By the Sovereign Divine Word: They on whom I pour out
Of My Spirit, the same shall cry out together:
O Nature shining with triple light, blest art Thou.

THAT third hour was blessed with grace, that it might darkly
Give to understand that we all ought to honour
Three Hypostases in singleness of power;
But now on this one sovereign day, chief of all days,
O Son and Father and Spirit, blest art Thou.

Katavasiae: When the holy Children . . .
With concordant strain . . .

ODE EIGHT

Heirmos

THE bush unburnt by fire on Sinai, speaking unto the tardiloquent and inarticulate Moses, made God known unto him; and zeal for God showed the Three Children to be unconsumed by the fire as they sang their hymn. O all ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

Troparia

WHEN the mighty life-giving wind of the All-holy Spirit with resounding noise rushed down from on high upon the fishermen in the form of fiery tongues, they spake as orators of the wonderful works of God. O all ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

YE that go up into that mount that may not be touched, shuddering not before the frightful fire, come, and let us stand upon Mount Sion, in the city of the Living God, forming one choir now with the Spirit-bearing disciples: O all ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

The Second Canon. Heirmos

THAT three-splendoured type of the One Sovereign Godhead
Setteth loose the bonds, and that flame it bedeweth;
Wherefore, the Children extol, and all creation
Fashioned by His workmanship blesseth the only
Saviour and Maker of all as Benefactor.

Troparia

SITTING in fiery-tongued form on the Apostles,
The Spirit bringeth to their remembrance the mortal-saving sayings
That Christ heard from the Father and told the Apostles;
And the once-estranged creation, now befriended,
Singeth in praise of Thee, O Thou that art blessed.

THOU didst come as Saviour to fill the Apostles,
As a highly honoured wind, with that Divine Light
That of His own sovereignty came down, as being
Light that of Himself doth shine, and Light-provider.
Grant us Thy servants the Spirit besought in prayer.

THE Spirit-filled mouth of the ven'rable Prophets
Sang of Thy bodily advent, O Guardian-Ruler,

And of Thy Spirit which from the Father's bosom proceedeth,
Increate Joint-Fashioner throned jointly with Thee,
Whom Thou hast sent, confirming the worship of the Incarnation.

Katavasiae: The bush unburnt by fire . . .
That three-splendoured type . . .

ODE NINE

More honourable *is not chanted.*

Heirmos

O THOU who without experience of corruption wast found to be with child, and didst lend flesh unto the Word Who devised all things, O thou Mother who hast not known wedlock, O Virgin Theotokos, vessel of the Uncontainable One, dwelling place of thy boundless Fashioner, thee do we magnify.

Troparia

THE fire-breathing zealot of yore who joyously rode the fiery chariot furiously ablaze, indicated the inspiration which hath now shone from on high upon the Apostles, wherewith being made to shine, they made the Trinity known unto all.

A STRANGE thing contrary to the law of nature is now heard, for when the one voice of the disciples resounded, through the grace of the Spirit, the peoples, tribes, and tongues heard diversely the great things of God, and were initiated into the knowledge of the Trinity.

The Second Canon. Heirmos

REJOICE, O holy Queen, boast of virgins and mothers;
For no sweet and eloquent mouth hath the power,
Even with all skill of speech, to praise thee rightly;
Every mind is dazed with awe, pond'ring thy childbirth.
Wherefore we glorify thee with a single voice.

Troparia

RIGHT it is to sing of the Life-gend'ring Maiden,
Seeing she alone hath hid in her womb's compass
The Word Who healed the diseased nature of mortals,
Who, now seated on the high throne at His Father's
Right hand, hath sent forth the grace of the Comforter.

WE—on whom grace flowing from God hath breathed its power—,
Shining, flashing lightning-like, beautifully altered
With a most strange and majestic transformation,
Know the Indivisible, Wise, Triply-shining
Essence Equipotent: Him do we glorify.

Katavasiae: O thou who without experience . . .
Rejoice, O holy Queen . . .

EXAPOSTILARIA

Third Tone. Thou Who as God adornest

O THOU All-holy Spirit, * Who from the Father dost proceed, * and through the Son hast descended * on the unlettered disciples: * Do Thou now sanctify and save * all that acknowledge Thee as God. (*Twice*)

Another. Same Melody

THE Father is Light; the Word is Light; * and the Holy Spirit is Light, * Who was sent to the Apostles * in the form of fiery tongues; * and thus through Him all creation * is illumined and guided * to worship the Holy Trinity.

For the Praises we allow for six verses and chant the following Stichera, repeating them all:

Fourth Tone

TODAY all the nations beheld strange things in the city of David, when the Holy Spirit descended in fiery tongues, as Luke, the herald of things divine, declared; for he said: As the disciples of Christ were gathered together, there came a sound as of a rushing mighty wind, and it filled the house where they were sitting; and all began to articulate strange and foreign words, doctrines strange and new, strange and new teachings of the Holy Trinity. (*Twice*)

THE Holy Spirit hath ever been, and is, and shall be, neither beginning nor ending; but He is ever ranked and numbered together with the Father and the Son. He is Life, and life-creating; Light, and light-bestowing; by nature good, and the source of goodness; through Him the Father is known, and the Son is glorified; and thereby all men acknowledge a single sovereignty, single covenant, a single worship of the Holy Trinity. (*Twice*)

THE Holy Spirit is Light and Life, and a living, noetic Fountain, the Spirit of wisdom, the Spirit of understanding; the good, the upright, the noetic, the governing Spirit, Who purgeth offences. He is

God, and doth deify; He is Fire, issuing from Fire, speaking, working, distributing the gifts; through Whom all the Prophets, and the Apostles of God, and all the Martyrs received their crowns. Strange is this report, strange this spectacle, a Fire divided that these gifts may be apportioned. (*Twice*)

Glory; both now. *Plagal of Second Tone*

HEAVENLY King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

The Great Doxology, and the remainder of Matins.

THE LITURGY

We chant the following Antiphons:

FIRST ANTIPHON
Second Tone

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

By the intercessions of the Theotokos, O Saviour, save us.

Verse: Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

By the intercessions . . .

Verse: There are no tongues nor words in which their voices are not heard.

By the intercessions . . .

Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

By the intercessions . . .

Glory; both now.

By the intercessions . . .

SECOND ANTIPHON
Second Tone

Verse: The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee.

Save, O Good Comforter, us who chant to Thee: Alleluia.

Verse: Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee.

Save, O Good Comforter . . .

Verse: Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.

Save, O Good Comforter . . .

Verse: The Lord grant thee according to thy heart, and fulfil all thy purposes.

Save, O Good Comforter . . .

Glory; both now.

Only-begotten Son and Word of God . . .

THIRD ANTIPHON
Plagal of Fourth Tone

Verse: O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

Blessed art Thou, O Christ our God, Who hast shown forth . . .

Verse: The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips.

Blessed art Thou, O Christ our God, Who hast shown forth . . .

Verse: Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stone.

Blessed art Thou, O Christ our God, Who hast shown forth . . .

Verse: He asked life of Thee, and Thou gavest him length of days unto ages of ages.

Blessed art Thou, O Christ our God, Who hast shown forth . . .

The Entrance Hymn

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

Save, O Good Comforter, us who chant to Thee: Alleluia.

The Dismissal Hymn and Kontakion of the Feast. Instead of the Trisagion, we chant:

All ye that in Christ have been baptized, Christ have ye put on. Alleluia.

The Prokeimenon of the Epistle. Plagal of Fourth Tone

Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The Acts of the Apostles (2:1–11)

When the day of Pentecost was fully come . . .

Alleluia. First Tone

By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.

Verse: The Lord looked down from Heaven, He beheld all the sons of men.

The Holy Gospel according to Saint John (7:37–52; 8:12)

On the last day, the great day of the feast . . .

Instead of It is truly meet, *we chant the Heirmos of the ninth Ode of the first Canon.*

The Communion Hymn

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

NOTE

After the communion of the faithful, after the priest saith Save, O God, Thy people, we chant the Dismissal Hymn of the Feast, Blessed art Thou, O Christ our God. We chant the usual We have seen the true Light for the rest of the week and the Apodosis.

SUNDAY OF PENTECOST

VESPERS

The semantron is sounded more quickly because of the kneeling service. After the Proemial Psalm, the Great Litany is said by the deacon, if there is one; if not, then by the priest:

In peace let us pray to the Lord.

And the rest, as usual. After the petition For them that travel . . . *he continueth:*

For the people here present, who await the grace of the Holy Spirit, let us pray to the Lord.

For them that bow their hearts and knees before the Lord, let us pray to the Lord.

For our strengthening, that we may fulfil what is well-pleasing, let us pray to the Lord.

For the sending down upon us of His rich mercies, let us pray to the Lord.

For our bending of knees, that it may be received as incense before Him, let us pray to the Lord.

For them that are in need of help from Him, let us pray to the Lord.

For our deliverance . . .

Help us, save us, have mercy . . .

Calling to remembrance . . .

The priest: For unto Thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

For Lord, I have cried, *we allow for six verses and chant the following Stichera, repeating them all:*

Fourth Tone

TODAY all the nations beheld strange things in the city of David, when the Holy Spirit descended in fiery tongues, as Luke, the herald of things divine, declared; for he said: As the disciples of Christ were gathered together, there came a sound as of a rushing mighty wind, and it filled the house where they were sitting; and all began to articulate strange and foreign words, doctrines strange and new, strange and new teachings of the Holy Trinity. (*Twice*)

THE Holy Spirit hath ever been, and is, and shall be, neither beginning nor ending; but He is ever ranked and numbered together with the Father and the Son. He is Life, and life-creating; Light, and light-bestowing; by nature good, and the source of goodness; through Him the Father is known, and the Son is glorified; and thereby all men acknowledge a single sovereignty, single covenant, a single worship of the Holy Trinity. (*Twice*)

THE Holy Spirit is Light and Life, and a living, noetic Fountain, the Spirit of wisdom, the Spirit of understanding; the good, the upright, the noetic, the governing Spirit, Who purgeth offences. He is God, and doth deify; He is Fire, issuing from Fire, speaking, working, distributing the gifts; through Whom all the Prophets, and the Apostles of God, and all the Martyrs received their crowns. Strange is this report, strange this spectacle, a Fire divided that these gifts may be apportioned. (*Twice*)

Glory; both now. *Plagal of Second Tone*

HEAVENLY King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

Then the Entrance, O Joyous Light, *and the following Prokeimenon:*

Grave Tone

What God is as great as our God? Thou art God, Who alone workest wonders.

Verse: Thou hast made Thy power known among the peoples; with Thine arm hast Thou redeemed Thy people.

What God is as great . . .

Verse: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

What God is as great . . .

Verse: I remembered the works of the Lord; for I will remember Thy wonders from the beginning.

What God is as great . . .

Then the deacon saith: Again and again, bending the knees, let us pray to the Lord.

And as we bend our knees upon the earth with our heads uncovered, the priest readeth the prayers from the tribunal in a great voice, in the hearing of all:

O IMMACULATE, undefiled, beginningless, invisible, incomprehensible, unsearchable, unchangeable, unsurpassable, immeasurable, longsuffering Lord, Who alone hast immortality, Who dwellest in light unapproachable, Who hast made heaven and the earth and the sea and all things that were made therein, Who, before being asked, grantest to all their petitions:

Thee do we pray and Thee do we supplicate, O Master and Friend of man, the Father of our Lord and God and Saviour Jesus Christ, Who for us men and for our salvation came down from the Heavens and was incarnate of the Holy Spirit and of Mary, the Ever-virgin and glorious Theotokos;

Who, first teaching by words, and then demonstrating by deeds, endured the saving Passion at that time and granted

unto us, Thy humble, sinful, and unworthy servants, an example, that we should offer prayers with the bending of the neck and the knees for our own sins and the ignorances of the people.

Do Thou Thyself, O Plenteous in Mercy and Friend of man, therefore hearken unto us on whatsoever day we call upon Thee, and especially on this day of Pentecost, whereon, after our Lord Jesus Christ had ascended into the Heavens and sat at the right hand of Thee, the God and Father, He sent down upon His holy Disciples and Apostles the Holy Spirit, Who rested on each of them, and they were all filled with His inexhaustible grace, and they spake in other tongues of Thy mighty works, and they prophesied.

Therefore, do Thou now hearken unto us who pray to Thee, and remember us, the lowly and condemned, and turn again the captivity of our souls, since Thou hast Thine own compassion interceding for us.

Accept us who fall down before Thee and cry: We have sinned. On Thee were we cast from the womb; from our mother's womb, Thou art our God. But since our days have wasted away in vanity, we have been stripped of Thine aid, and are deprived of all defence. Yet taking courage in Thy compassions, we cry: The sins of our youth and our ignorances remember not, and from our secret sins cleanse us.

Cast us not away in the time of our old age; when our strength faileth, forsake us not; before we return to the earth, count us worthy to turn back to Thee, and be attentive to us with kindness and grace.

Measure our iniquities by Thy compassions.

Set the abyss of Thy compassions against the multitude of our transgressions.

Look down from Thy holy height, O Lord, upon Thy people who stand here present and await from Thee Thy rich mercy.

Visit us in Thy goodness.

Deliver us from the oppression of the devil.

Secure our life with Thy holy and sacred laws.

Entrust Thy people unto a faithful Guardian Angel; gather us all into Thy Kingdom; grant forgiveness to them that hope in Thee; forgive them and us our sins.

Purify us through the operation of Thy Holy Spirit, and destroy the enemy's devices which are against us.

And he saith this prayer together with the preceding one:

BLESSED art Thou, O Almighty Master, Who hast enlightened the day with the light of the sun and hast illumined the night by the rays of fire, Who hast deemed us worthy to pass through the length of the day and draw nigh to the beginning of the night. Hearken unto our supplication, and that of all Thy people. Forgive all of us our sins, voluntary and involuntary, accept our evening entreaties, and send down the multitude of Thy mercy and compassions upon Thine inheritance. Encompass us with Thy holy Angels; arm us with the armour of Thy righteousness; surround us with Thy truth; protect us by Thy might; deliver us from every grievous circumstance and from every conspiracy of the adversary. And grant unto us that this evening together with the coming night and all the days of our life may be perfect, holy, peaceful, sinless, without stumbling and vain imaginings; by the intercessions of the holy Theotokos and of all the Saints who, from ages past, have been well-pleasing unto Thee.

The deacon: Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Calling to remembrance our all-holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

The priest: For Thine it is to have mercy and to save us, O our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

The deacon: Let us all say with our whole soul . . . *and the rest, as usual.*

The priest: For a merciful and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

The deacon: Again and again, bending the knees, let us pray to the Lord.

And the priest saith:

O LORD Jesus Christ our God, Who hast given Thy peace unto men, and Who, while yet present with us in this life, didst grant the faithful the gift of the All-holy Spirit for an inheritance that shall never be taken away; but Who on this day didst send down this grace more manifestly unto Thy Disciples and Apostles, and didst furnish their lips with tongues of fire, through which we, even every race of men, receiving divine knowledge by the hearing of the ear, each in his own tongue, have been enlightened by the light of the Spirit, and have been set free from error as from darkness; and by the distribution of the visible tongues of fire and their supernatural operation, we are become disciples of faith in Thee; and we have been illuminated to confess Thy Divinity, with the Father and the Holy Spirit in one Godhead and Power and Authority:

Do Thou, therefore, O Effulgence of the Father, O identical and immutable express image of His essence and nature, O Fountain of salvation and grace, open the lips even of me, a sinner, and teach me how and for what things I ought to pray; for Thou art He that knoweth the great multitude of my sins, yet Thy compassion shall overcome their immeasurable magnitude. For behold, I stand before Thee in fear, casting my soul's despair into the sea of Thy mercy.

Govern my life, O Thou Who governest all creation by a word in the ineffable power of Thy wisdom, O tranquil Haven of the storm-tossed, and cause me to know the way wherein I should walk.

Grant unto my thoughts Thy Spirit of wisdom, bestowing upon my folly the Spirit of understanding. Overshadow my deeds with the Spirit of Thy fear and renew a right spirit within me, and with Thy governing Spirit establish mine unstable mind, that I may be counted worthy each day to do Thy commandments, being guided by Thy good Spirit toward that which is profitable, and might ever bear in mind Thy glorious coming again, which is to search out our deeds.

And overlook me not, lest I be beguiled by the corruptible delights of this world, but strengthen me to yearn for the enjoyment of the treasures to come. For Thou hast said, O Master, that, whatsoever any shall ask in Thy Name, he shall receive it unhindered from God the Father, Who is co-eternal with Thee.

Wherefore even I, a sinner, entreat Thy goodness at the descent of Thy Holy Spirit.

Whatsoever things I have prayed for, grant me unto my salvation: Yea, O Lord, Thou good and abundantly bestowing Giver of all beneficence: For Thou art He that giveth exceeding abundantly above all that we ask.

Thou art the Compassionate, the Merciful, Who without sin becamest a partaker with us in the flesh, and Who, in Thy loving compassion, dost bend down to them that bend the knee before Thee, and art become the Forgiveness of our sins.

Wherefore, O Lord, grant Thy compassions unto Thy people, hearken unto us out of Thy holy Heaven, sanctify them by the power of Thy saving right hand, shelter them in the shelter of Thy wings, disdain not the works of Thy hands.

Against Thee only have we sinned, but also Thee only do serve. A strange god we have not learned to worship, O Master, nor to spread out our hands to another god.

Forgive our transgressions, and accepting our prayers offered on bended knees, stretch out to us all a hand of help; accept the prayer of all as acceptable incense rising before Thy transcendently good Kingdom.

He addeth this prayer also:

LORD, O Lord, that hast delivered us from every arrow that flieth by day, do Thou deliver us also from every thing that walketh in darkness. Accept the lifting up of our hands as an evening sacrifice. And vouchsafe us blamelessly to pass through the course of the night, being untempted of evils; and deliver us from every troubling and fear which cometh to us of the devil. Grant compunction to our souls; and to our thoughts, mindfulness of the inquisition at Thy terrible and just judgment. Nail down our flesh with the fear of Thee, and mortify our members which are upon the earth, that through the quiet of sleep we may rejoice in the vision of Thy judgments. And remove from us every shameful imagining and hurtful desire. And raise us up at the hour of prayer, established in faith, and advancing in Thy commandments.

The deacon: Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Calling to remembrance our all-holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

The priest: By the good pleasure and grace of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

Then, Vouchsafe, O Lord. *After which the deacon saith:* Again and again, bending the knees, let us pray to the Lord.

And the priest saith this prayer:

O THOU eternally overflowing, life-giving, and enlightening Fountain, Thou co-eternal creative Power of the Father, Who with surpassing beauty hast fulfilled Thy whole dispensation for the salvation of mortals, O Christ our God;

Who didst burst asunder the indestructible shackles of death and the portal-bolts of Hades, and didst trample down the multitudes of evil spirits;

Who didst offer Thyself as an unblemished offering in our behalf, giving over to sacrifice Thine immaculate Body, which was untouched by and inaccessible to all sin;

Who, through this dread and indescribable sacred ministry didst grant us life everlasting;

Who wentest down into Hades and didst shatter the everlasting bars, showing the way of ascent unto them that sat below;

Who with divinely-wise bait didst hook the author of evil, the dragon of the deep, binding him in Tartarus with chains of darkness, and in Thine infinitely powerful strength didst imprison him in unquenchable fire and outer darkness;

O Wisdom of the Father, Thou of great Name, Who hast shown Thyself to be a great Helper to them that are despitefully used, and hast enlightened them that sat in darkness and the shadow of death:

Do Thou, O Lord of eternally flowing glory, and beloved Son of the Most High Father, everlasting Light from everlasting Light; O Sun of Righteousness, hearken unto us who pray to Thee, and grant rest to the souls of Thy servants, our fathers and brethren, and the rest of our kinsmen according to the flesh, and all them that are of the household of the Faith, who are gone to their rest before us, for whom also we now make this memorial; for in Thee is the dominion over all, and Thou holdest all the ends of the earth in Thy hand.

O Master Almighty, God of our Fathers and Lord of Mercy, Artificer of the race of both the mortal and the immortal, and of all human nature, of that which is composed as a whole, and is again brought to dissolution, of life and also of death, of our sojourning here and of our translation yonder;

Who measurest out years to the living and dost set the time of death;

Who bringest down to Hades, and bringest back up again;

Who bindest with weakness, and dost unloose with power;

Who dispensest things present for our benefit, and governest things to come for our advantage;

Who givest life through hope of resurrection unto them that are wounded with the sting of death:

Do Thou Thyself, O Master of all, O God, our Saviour, Thou Hope of all the ends of the earth and of them that be far off at sea, Who on this last and great and saving day of Pentecost hast shown us the mystery of the Holy, Consubstantial, Co-eternal, Indivisible, and Uncommingled Trinity, and hast poured out the descent and presence of Thy Holy and Life-creating Spirit in the likeness of tongues of fire upon Thy holy Apostles, establishing them as proclaimers of the good tidings of our pious Faith, and showing them forth as confessors and preachers of true theology;

Who on this all-perfect and saving Feast hast vouchsafed to accept the supplicatory prayers of forgiveness for them that are held in Hades;

Who grantest us great hopes that, unto the departed held in the bondage of grief, there be sent from Thee rest and refreshment:

Hearken unto us, lowly and wretched as we are, who pray unto Thee, and grant rest to the souls of Thy servants that have fallen asleep before us, in a place of light, in a place of verdure, in a place of refreshment, where all pain, sorrow, and sighing are fled away; and establish their spirits in the tents of the just, and vouchsafe unto them peace and rest; for it is not the dead that shall praise Thee, O Lord, nor shall they that are in Hades dare to offer confession unto Thee, but we, the living, bless and entreat Thee, and offer unto Thee reconciliatory prayers and sacrifices in behalf of their souls.

This prayer is also added:

O God Great and Eternal, Holy and Friend of man, Who hast deemed us worthy to stand at this hour before Thine unapproachable glory to hymn and praise Thy wonders:

Be gracious unto us, Thine unworthy servants, and grant us grace, that with a contrite heart we may humbly offer Thee the thrice-holy glorification and thanksgiving for Thy great gifts which Thou hast wrought and dost always work for us.

Be mindful, O Lord, of our weakness, and destroy us not in our iniquities; but in our humiliation show us Thy great mercy, that escaping from the darkness of sin, we may walk in the day of righteousness, and being clad with the weapons of light, we may persevere unassailed by all the wanton spite of the evil one, and may with confidence offer unto Thee, the only true and man-befriending God, glory for all things.

For, O Master and Creator of all, great indeed and in truth is this, Thy mystery, even the temporary dissolution of Thy creatures, and their restoration thereafter and repose unto the ages.

In all things we acknowledge Thy favour, at our entrance into this world and at our going out therefrom, which betrothe to us the hopes of resurrection and imperishable life through Thine unfailing promise, which may we enjoy at Thy Second Coming which is to be.

For Thou art the Author of our resurrection, the uncorruptible and man-befriending Judge of all things done in lifetime, the reward-bestowing Master and Lord, Who in Thine extreme condescension art become an equal partaker with us of flesh and blood, and of our blameless passions, which Thou didst willingly accept to experience because of Thy bowels of compassion; and in that Thou Thyself hadst suffered being tempted, Thou didst of Thine own free will become a Helper for us that are tempted; wherefore, Thou hast led us into Thine own passionlessness.

Therefore, O Master, accept our prayers and entreaties, and grant rest unto all the fathers, mothers, brothers, sisters, and children of each of us, and to any other of our blood-relations and kinsmen, and to all the souls of them that are gone to rest before us in the hope of the resurrection of life everlasting; and range their souls and their names in the Book of Life, in the bosom of Abraham, and of Isaac, and of Jacob; in the land of the living, in the Kingdom of the Heavens, in the Paradise of Delight, guiding them all into Thy holy mansions by Thy brightly-shining Angels; raise up our bodies also on the day that Thou hast appointed, according to Thy holy and unlying promise.

For, O Lord, there is no death to Thy servants, when we have departed from the body and come unto Thee, O God, but rather a translation from the things that cause sorrow unto things better and more delightful, and unto repose and joy.

And if we have sinned in anything against Thee, be Thou gracious unto us and unto them; for there is no man pure of stain before Thee, even though his life be but for a single day, except Thee alone, Who didst appear on earth without sin, O our Lord Jesus Christ, through Whom we all hope to attain to mercy and the remission of sins.

For this cause, since Thou art a good and man-befriending God, remit, pardon, and forgive our offences and theirs, both voluntary and involuntary, in knowledge or ignorance, those manifest, those forgotten, in deed, in thought, in word, in all our conversations and movements; and give them that are gone before us freedom and rest, and bless us who are here present, granting a good and peaceful end unto us and to all Thy people, and open unto us Thy tender mercies and love for man at Thy dread and terrible coming; and make us worthy also of Thy Kingdom.

This one is added also:

O God, great and Most High, Who alone hast immortality, dwelling in light unapproachable;

Who hast fashioned all creation in wisdom;

Who hast divided between the light and the darkness, and hast appointed the sun for dominion of the day, and the moon and the stars for dominion of the night;

Who has counted us sinners worthy at this present day also to come before Thy Countenance with thanksgiving, and to offer unto Thee our evening adoration:

Do Thou Thyself, O man-befriending Lord, let our prayer be set forth as incense before Thee, and accept it for a savour of sweet fragrance.

Grant that the present evening and the coming night may be peaceful; clothe us with the armour of light; deliver us from the terror by night, and from every thing that walketh in darkness; and grant us sleep, which Thou hast given for the repose of our infirmity, free from all diabolical imagining—yea, O Master of all, Bestower of good things: so that we, being moved to compunction upon our beds, may call to remembrance Thine all-holy Name in the night also, and being illuminated by the meditation on Thy commandments, we may rise up in exceeding gladness of soul to glorify Thy goodness, offering up prayers and entreaties unto Thy compassion, for our own sins and for those of all Thy people, whom, through the intercessions of the holy Theotokos, do Thou visit in Thy mercy.

The deacon: Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Calling to remembrance our all-holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary

with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

The priest: For Thou art the repose of our souls and bodies, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

The deacon: Let us complete our evening prayer unto the Lord. *And the rest, as usual.*

The priest: For a good and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

The priest: Peace be unto all.

The choir: And to thy spirit.

The deacon: Bow your heads unto the Lord.

The choir: To Thee, O Lord.

And the priest saith this prayer silently:

O LORD our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee, the dread and man-befriending Judge, have Thy servants inclined their heads and bowed their necks, looking for succour not from men, but abiding Thy mercy, and awaiting Thy salvation. Keep them at all times, especially in the present evening and the approaching night, from every foe, from every adverse operation of the devil, from vain reasonings, and from evil imaginings.

Then he exclaimeth: Blessed and glorified be the dominion of Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

For the Aposticha, we chant the following Stichera:

Third Tone

Now are the tongues manifestly become a sign unto all; for ailing with unbelief, the Jews, of whom was Christ according to the flesh, fell away from divine grace; and we, who are of the nations, have been deemed worthy of the divine light, made steadfast by the words of the disciples, who spake the glory of God, the Benefactor of all. Together with them, as we bend our hearts and our knees, made steadfast by the Holy Spirit, with faith let us worship the Saviour of our souls.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

Now the Comforting Spirit is poured out upon all flesh; for beginning with the choir of the Apostles, from them He extended grace to the believers by participation. And He confirmeth His mighty descent by the distribution of tongues in the likeness of fire to the disciples, unto the praise and glory of God. Wherefore, noetically illumined in our hearts, and made steadfast in faith by the Holy Spirit, let us implore that our souls be saved.

Verse: Cast me not away from Thy presence and take not Thy Holy Spirit from me.

Now the Apostles of Christ are clothed with might from on high; for the Comforter doth make them new, working renewal in them with mystical newness of knowledge, which they proclaim to us by foreign voices and lofty discourses, teaching us to reverence the eternal, simple, and tri-hypostatic nature of God, the Benefactor of all. Wherefore, enlightened by their teachings, let us worship the Father with the Son and the Spirit, imploring that our souls be saved.

Glory; both now. *Plagal of Fourth Tone*

COME, O ye peoples, let us worship the Godhead of three Hypostases: the Son in the Father, with the Holy Spirit; for the Father timelessly begat the Son, Who is co-eternal and of one throne; and the Holy Spirit was in the Father, glorified with the Son; one Might, one Essence, one Godhead, which we all worship, saying: Holy God, Who didst create all things through the Son, with the co-operation of the Holy Spirit. Holy Mighty, through Whom we have known the Father, and through Whom the Holy Spirit came to the world. Holy Immortal, the Comforting Spirit, Who proceedest from the Father and restest in the Son. O Holy Trinity, glory be to Thee.

Then Now lettest Thou Thy servant, *the Trisagion, and then the Dismissal Hymn of the Feast,* Blessed art Thou, O Christ our God. (*Thrice*)

Then the priest maketh the Dismissal in this manner:

CHRIST our true God, Who emptied Himself from the Father's bosom, having taken upon Himself our human nature wholly and having deified it, and Who thereafter ascending again into the Heavens and sitting at the right hand of God the Father, then sent down the divine, holy, consubstantial, and co-eternal Spirit, equal in might and glory, upon His holy Disciples and Apostles, and through Him, having illumined them, and through them, the whole world, by the intercessions of His all-immaculate and all-blameless holy Mother, of the holy, glorious, all-famed, God-proclaiming, and Spirit-bearing Apostles, and of all the Saints—may He have mercy and save us for the sake of His goodness. Amen.

MONDAY
AFTER PENTECOST

MATINS

After the first Reading from the Psalter, the following Sessional Hymn:

Fourth Tone. Joseph was amazed

LET us faithful celebrate * this fair post-festal time with joy * and the final festival: * this is the day of Pentecost, * which now fulfilleth the promise and time appointed. * For on this day, the fire * of the Good Comforter * straightway came on earth, * like unto tongues in form * and it enlightened the disciples * and made them Heaven's initiates. * Behold, the Comforter's light hath come down * and enlightened the whole world. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Melody

COMING down to those on earth, * the Spirit's fountainhead did part * into fiery river streams * divided spiritually, * guiding with light the Apostles as it bedewed them. * The fire became for them * a cloud that sprinkled dew, * filling them with light, * and raining flame on them. * Through them we also have received grace * through fire and water in mystery. * Behold, the Comforter's light hath come down * and enlightened the whole world. (*Twice*)

We say the Canons of the Feast, the first in Grave Tone with its Heirmos to make eight in each Ode, and the second in Fourth Tone with its Heirmos to make six in each Ode. Before the Troparia, we say, Glory to Thee, our God, glory to Thee.

THE CANON IN GRAVE TONE
A Composition of Cosmas the Monk

ODE ONE
Heirmos

HE Who quencheth wars with a lofty arm hath covered over Pharaoh and his chariots in the sea. Let us sing unto Him, for He is glorified.

Troparia

AS Thou didst aforetime promise Thy disciples, Thou hast in very deed sent forth the Comforting Spirit, O Christ, and hast shined light upon the world, O Friend of man.

THAT which was anciently foretold in the Prophets and in the Law is fulfilled; for on this day the grace of the Divine Spirit is poured out on all the faithful.

THE IAMBIC CANON IN FOURTH TONE
A Composition of Kyr John Arclas

Heirmos

HE once slow of tongue, in divine darkness covered,
Spake the Law inscribed of God freely and clearly;
For shaking off all defilement from his mind's eye,
He beholdeth Him Who Is, learning the Spirit's
Knowledge and myst'ry, and gave praise in songs divine.

Troparia

THUS spake that blest mouth, so august and so holy:
Ye, My friends, shall not be left lone and forsaken;
For as I sit with my Father on His high throne,
I shall pour the plentiful grace of the Spirit
On those desiring to shine with magnificence.

CHRIST the Word most sure, the Father's steadfast definition,
Filleth with tranquillity man's heart and spirit;
For on fulfilling His work, His friends He gladdened
When He in a mighty wind and tongues of fire
Gave of the Spirit as once He had promised them.

Katavasiae: He Who quencheth wars . . .
He once slow of tongue . . .

ODE THREE
Heirmos

THOU didst say unto Thy disciples, O Christ: Tarry ye in Jerusalem till ye be endued with power from on high, and I will send you another Comforter like unto Me, Who is My Spirit and the Father's, in Whom ye shall be established.

Troparion

WHEN the power of the Divine Spirit came, it divinely united into one concord the voice divided long ago of them that evilly agreed together, and it made the faithful wise with the knowledge of the Trinity, wherein we are established.

The Second Canon. Heirmos

NOTHING brake the bonds of a womb pining childless
And the unrestrained despite of her with children

Except the Prophetess Hannah's prayer in old time,
When she brought a contrite heart and broken spirit
Unto the God of all knowledge, the Mighty Lord.

Troparia

PAST all ken and grasp is the One Sovereign Godhead;
It hath made unlearned men eloquent spokesmen
Who with their word muzzled thronging swarms of sophists,
Drawing out of deepest night peoples unnumbered
By the Divine Spirit's lightning resplendency.

FROM that gracious Light unbegotten proceeded
Never-waning Light of omnipotent brightness,
Whose great and fiery resounding now in Sion
Through the Son doth manifest unto the nations
The consubstantial beacon-fire of the Father's authority.

Katavasiae: Thou didst say . . .
Nothing brake the bonds . . .

SESSIONAL HYMN
Plagal of Fourth Tone. By conceiving the Wisdom

NOW the All-holy Spirit, in coming down * on the blessed Apostles in fiery form, * hath filled with astonishment * all the nations assembled there. * For as all the Apostles were speaking with fiery tongues, * each man heard his own language distinctly, O Friend of man. * While it seemed like drunkenness to them that believed not, * the marvel led those with faith * to salvation in very truth. * For this cause do we glorify * Thy sovereignty and might, O Christ God, * asking that forgiveness of our many sins * might be sent down on Thy servants * freely and abundantly. (*Twice*)

ODE FOUR
Heirmos

WHEN the Prophet perceived Thy coming in the last days, O Christ, he cried out: I have heard of Thy power, O Lord, that Thou art come to save all Thine anointed ones.

Troparia

HE that spake in the Prophets and was proclaimed through the Law, even the very God, the Comforter, is made known today unto the Word's once-imperfect servants and witnesses.

BEARING the evident signs of Divinity, the Spirit was divided among the Apostles in fire and was made manifest in foreign tongues, coming of His own accord as divine strength from the Father.

The Second Canon. Heirmos

THOU, O King of Kings, art the Word Who alone came
From the uncaused Father as Only from Only;
As Benefactor, unfailingly Thou sentest
To Thine Apostles Thine equipotent Spirit,
As they sing: Glory, O Lord, to Thy sovereignty.

Troparia

MINGLING by Thy word, for our composite nature,
That divine-wrought laver of regeneration,
O Word of God, from Thy pierced and undefiled side
Thou dost pour a stream on me, raining in showers,
Which Thou dost seal with the Spirit's most fervent heat.

ALL things bow the knee to the Comforter Spirit,
To the Father's Child, and the same-natured Father,
For in Three Persons they recognize One Essence,
Timeless, Unapproachable, Ever-unerring;
For the bright grace of the Spirit hath shined the light.

BE perfected all, in the One Sovereign Godhead,
As many as are servants of the triply-bright Essence;
For Christ, as Benefactor, past nature perfecteth
And bright'neth with beacon-fire unto salvation,
Furnishing fully the wealth of the Spirit's grace.

Katavasiae: When the Prophet . . .
Thou, O King of Kings . . .

ODE FIVE
Heirmos

THE Spirit of salvation, O Lord, Who was conceived in the loins of the Prophets because of their fear of Thee, and was brought forth upon the earth, maketh pure the hearts of the Apostles, and a right spirit is renewed in the faithful; for Thy commandments are light and peace.

Troparion

THIS strength come down today is the Good Spirit, the Spirit of God's wisdom, the Spirit that from the Father proceedeth, and through the Son is made manifest unto us the faithful; He is im-

parted to those in whom He dwelleth by nature of His holiness, wherein He is discerned.

The Second Canon. Heirmos

COME receive the fire-breathing dew of the Spirit,
As the ransom cleansing from faults and offences,
O all ye that are the Church's light-formed children;
For now is the Law come forth from holy Sion:
Tongues formed of beacon-fire, even the Spirit's grace.

Troparia

As it pleased Him well, of His own sovereign power
The unsubject Spirit cometh down from the Father,
And He, Who hath the Father's strength and form unaltered,
Maketh the Apostles wise with tongues and hereby
Sealeth the life-giving word which the Saviour spake.

GOD the Word All-sovereign first healed the Apostles'
Minds and hearts from sin, and then also prepared them
As an immaculate house for His own dwelling;
And now in them dwelleth the light of the Spirit
Who is of equal strength and essence identical.

Katavasiae: The Spirit of salvation . . .
Come receive . . .

ODE SIX
Heirmos

SICKENED by the swells of the cares of life, sinking with my fellow seafarers, the sins, and thrown overboard to the soul-corrupting monster, like Jonas, O Christ, I cry to Thee: Lead me up out of the deadly deep.

Troparion

THOU hast richly poured out of Thy Spirit upon all flesh, even as Thou didst say, and all creation is filled with Thy knowledge, O Lord; for Thou, the Son, wast born immutably of the Father; and the Spirit indivisibly proceedeth.

The Second Canon. Heirmos

THOU, the Master, shonest to us from the Virgin,
As conciliation with God and salvation,
That Thou, O Christ, mightest pluck, like Prophet Jonas
From the sea-beast's briny breast, Adam the fallen
Out of corruption, together with all his race.

Troparia

RENEW within us the longed-for upright Spirit,
That we might eternally have Him Who is sent forth
From the Father with Whom He is always united,
To burn up the hateful substance of defilements
And to cleanse our minds of filth, O Almighty Lord.

THE Apostles who in Sion awaited Thy coming Thou, O Spirit, with fiery breath hast consecrated
With a coveted dignity, even the knowledge
Of the Father-begotten Word, swiftly exposing
The cruel prattle of the cacklings of the pagans.

Katavasiae: Sickened by the swells . . .
Thou, the Master . . .

KONTAKION
Plagal of Fourth Tone

ONCE, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

OIKOS

GRANT speedy and lasting consolation unto Thy servants, O Jesus, when our spirits are despondent. Be Thou not parted from our souls in affliction; be Thou not far from our minds in adversities, but do Thou ever anticipate our needs. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and even as Thou art ever with Thine Apostles, so do Thou also unite to Thyself us who long for Thee, O Compassionate One, that, being united with Thee, we may praise and glorify Thine All-holy Spirit.

The Synaxarion of the Menaion, then the following:

✠ On this day, the Monday of Pentecost, we celebrate the All-holy and Life-creating and Omnipotent Spirit, Who is God, and One of the Trinity, and of one honour and one essence and one glory with the Father and the Son.

Verses

O every breath, glorify the Lord's All-holy Spirit,
Because of Whom evil spirits' impudence hath vanished.

By the coming of the Holy Spirit, through the intercessions of Thine Apostles, O Christ God, have mercy on us. Amen.

ODE SEVEN
Heirmos

WHEN the holy Children were cast into the furnace of fire, they changed the fire into dew by

their hymnody, as they cried out thus: Blessed art Thou, O Lord, the God of our Fathers.

Troparia

WHEN the Apostles spake as orators of the mighty works of God, the operation of the Spirit was thought to be drunkenness by them that believed not, though it is that whereby the Trinity is known to be the one God of our Fathers.

IN Orthodox manner, let us praise as God the indivisible Nature: God the unoriginate Father, and the Word, and the Spirit, Who are of equal authority, and let us cry: Blessed art Thou, the God of our Fathers.

The Second Canon. Heirmos

WITH concordant strain noised the instruments, bidding
Worship the inanimate gold-crafted image;
But the Comforter's light-bearing grace doth move us
Rev'rently to cry: O One God in Three Persons,
Equal in strength and beginningless, blest art Thou.

Troparia

KNOWING not the words that the Prophet had spoken,
The senseless called it drunkenness, wine-bibbers' babblings,
When they heard the Apostles' strange foreign speaking;
But we pious cry to Thee in divine inspiration:
Thou Who dost make all things new, O Lord, blest art Thou.

JOEL, that seer filled with divine inspiration,
Thundered forth an oracle that had been spoken
By the Sovereign Divine Word: They on whom I pour out
Of My Spirit, the same shall cry out together:
O Nature shining with triple light, blest art Thou.

THAT third hour was blessed with grace, that it might darkly
Give to understand that we all ought to honour
Three Hypostases in singleness of power;
But now on this one sovereign day, chief of all days,
O Son and Father and Spirit, blest art Thou.

Katavasiae: When the holy Children . . .
With concordant strain . . .

ODE EIGHT

Heirmos

THE bush unburnt by fire on Sinai, speaking unto the tardiloquent and inarticulate Moses, made God known unto him; and zeal for God showed the Three Children to be unconsumed by the fire as they sang their hymn. O all ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

Troparia

WHEN the mighty life-giving wind of the Allholy Spirit with resounding noise rushed down from on high upon the fishermen in the form of fiery tongues, they spake as orators of the wonderful works of God. O all ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

YE that go up into that mount that may not be touched, shuddering not before the frightful fire, come, and let us stand upon Mount Sion, in the city of the Living God, forming one choir now with the Spirit-bearing disciples: O all ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

The Second Canon. Heirmos

THAT three-splendoured type of the One Sovereign Godhead
Setteth loose the bonds, and that flame it bedeweth;
Wherefore, the Children extol, and all creation
Fashioned by His workmanship blesseth the only
Saviour and Maker of all as Benefactor.

Troparia

SITTING in fiery-tongued form on the Apostles,
The Spirit bringeth to their remembrance the mortal-saving sayings
That Christ heard from the Father and told the Apostles;
And the once-estranged creation, now befriended,
Singeth in praise of Thee, O Thou that art blessed.

THOU didst come as Saviour to fill the Apostles,
As a highly honoured wind, with that Divine Light
That of His own sovereignty came down, as being
Light that of Himself doth shine, and Light-provider.
Grant us Thy servants the Spirit besought in prayer.

THE Spirit-filled mouth of the ven'rable Prophets
Sang of Thy bodily advent, O Guardian-Ruler,

And of Thy Spirit which from the Father's bosom proceedeth,
Increate Joint-Fashioner throned jointly with Thee,
Whom Thou hast sent, confirming the worship of the Incarnation.

Katavasiae: The bush unburnt by fire . . .
That three-splendoured type . . .

ODE NINE

More honourable *is not chanted.*

Heirmos

O THOU who without experience of corruption wast found to be with child, and didst lend flesh unto the Word Who devised all things, O thou Mother who hast not known wedlock, O Virgin Theotokos, vessel of the Uncontainable One, dwelling place of thy boundless Fashioner, thee do we magnify.

Troparia

THE fire-breathing zealot of yore who joyously rode the fiery chariot furiously ablaze, indicated the inspiration which hath now shone from on high upon the Apostles, wherewith being made to shine, they made the Trinity known unto all.

A STRANGE thing contrary to the law of nature is now heard, for when the one voice of the disciples resounded, through the grace of the Spirit, the peoples, tribes, and tongues heard diversely the great things of God, and were initiated into the knowledge of the Trinity.

The Second Canon. Heirmos

REJOICE, O holy Queen, boast of virgins and mothers;
For no sweet and eloquent mouth hath the power,
Even with all skill of speech, to praise thee rightly;
Every mind is dazed with awe, pond'ring thy childbirth.
Wherefore we glorify thee with a single voice.

Troparia

RIGHT it is to sing of the Life-gend'ring Maiden,
Seeing she alone hath hid in her womb's compass
The Word Who healed the diseased nature of mortals,
Who, now seated on the high throne at His Father's
Right hand, hath sent forth the grace of the Comforter.

WE—on whom grace flowing from God hath breathed its power—,
Shining, flashing lightning-like, beautifully altered
With a most strange and majestic transformation,
Know the Indivisible, Wise, Triply-shining
Essence Equipotent: Him do we glorify.

Katavasiae: O thou who without experience . . .
Rejoice, O holy Queen . . .

EXAPOSTILARIA

Third Tone. Thou Who as God adornest

O THOU All-holy Spirit, * Who from the Father dost proceed, * and through the Son hast descended * on the unlettered disciples: * Do Thou now sanctify and save * all that acknowledge Thee as God. (*Twice*)

Another. Same Melody

THE Father is Light; the Word is Light; * and the Holy Spirit is Light, * Who was sent to the Apostles * in the form of fiery tongues; * and thus through Him all creation * is illumined and guided * to worship the Holy Trinity.

For the Praises we allow for six verses and chant the following Stichera, repeating them all:

Second Tone

IN the Prophets Thou didst proclaim unto us the way of salvation, and the grace of Thy Spirit hath shone in the Apostles, O our Saviour; Thou art God Who art from the beginning, and for time to come, and unto the ages, Thou art our God. (*Twice*)

IN Thy courts shall I praise Thee, the Saviour of the world, and bending my knee I shall worship Thine invincible might. In the evening, in the morn, at midday, and at all times shall I bless Thee, O Lord. (*Twice*)

IN Thy courts, O Lord, as we the faithful bend the knee of the soul and the body, we praise Thee, the beginningless Father, the co-beginningless Son, and the co-eternal and All-holy Spirit, Who doth enlighten and sanctify our souls. (*Twice*)

Glory; both now. *Plagal of Fourth Tone*

OF old the tongues were confounded because of the audacity in the building of the tower, but now the tongues are made wise for the sake of the glory of Divine knowledge. There, God condemned the impious because of their offence; and here,

Christ hath enlightened the fishermen by the Spirit. At that time the confusion of tongues was wrought for punishment, but now the concord of tongues hath been inaugurated for the salvation of our souls.

The Great Doxology, and the remainder of Matins.

THE LITURGY

The Typica, and for the Beatitudes, hymns from the third Ode of the first Canon with its Heirmos to make four, and from the sixth Ode of the second Canon with its Heirmos to make four.

The Entrance Hymn

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

Save, O Good Comforter, us who chant to Thee: Alleluia.

The Dismissal Hymn and Kontakion of the Feast. Instead of the Trisagion, we chant:

All ye that in Christ have been baptized, Christ have ye put on. Alleluia.

The Prokeimenon of the Epistle. Plagal of Second Tone

Save, O Lord, Thy people, and bless Thine inheritance.

Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

The Epistle of Saint Paul to the Ephesians
(*5:8–19*)

Brethren, walk as children of light . . .

Alleluia. Second Tone

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Verse: Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

The Holy Gospel according to Saint Matthew
(*18:10–20*)

The Lord said: Take heed that ye despise not . . .

Instead of It is truly meet, *we chant the Heirmos of the ninth Ode of the Second Canon.*

The Communion Hymn

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

NOTE

During this entire week of Holy Pentecost, all foods are permitted.

MONDAY AFTER PENTECOST

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone. Thou art the joy

Now are all tongues consecrated with words of foreign speech * and in the likeness of fire, to declare with all clearness * the mighty works of God, to make steadfast in faith * all men dwelling upon the earth. * Now as a sign to the nations in very truth * hath salvation come into our midst.

O CHRIST, fulfilling Thy promise to send down pow'r from on high * upon Thine own disciples, Thou, as promised, dost send forth * Thine All-holy Spirit, thus showing to us * that Thou verily art the Truth, * and that, O Good One, those putting their hope in Thee * truly never shall be put to shame.

At last fulfilling the time that had been appointed of old, * into the world Thou sendest now Thy Comforting Spirit * as in tongues of fire, to burn up all men's sins * in this foundry of fire divine, * and to give fullest communion with Him to us * who with faith confess Him as our God.

And three from the Menaion.

Glory; both now. *First Tone*

We celebrate Pentecost and the coming of the Spirit, and the time appointed for the promise, and the fulfilment of hope. How great is this mystery: it is both exceeding great and most venerable. Wherefore, we cry unto Thee: O Creator of all, Lord, glory be to Thee.

For the Aposticha, the following Stichera:

Second Tone. O house of Ephratha

Now Thou in very deed, * O Word, as Thou didst promise, * hast sent to Thy disciples * Thy Holy and Divine Spirit and so hast enlightened them.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Suddenly from on high * the Comforter's whole power * showed forth the Lord's Apostles * as verily all-wise and as theologians taught of God.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

STRANGERS were at a loss * on hearing God's Apostles * proclaiming, magnifying, * and making known the Trinity to them in their native tongues.

Glory; both now. *First Tone*

WITH foreign tongues Thou hast made Thy disciples new, O Christ, that they might therewith proclaim Thee, the immortal Word and God, Who granteth our souls great mercy.

The Dismissal Hymn: Blessed art Thou, O Christ our God . . .

And the remainder of Vespers,
and the Dismissal.

TUESDAY AFTER PENTECOST

MATINS

After the First Reading from the Psalter, the following Sessional Hymn:

First Tone. The soldiers standing guard

I EQUALLY do glorify, honour, and rev'rence * the Father and the Son with the All-holy Spirit, * three sep'rate Hypostases but a single Divinity. * For the Spirit hath now filled Christ's holy Apostles * and hath strengthened them and hath imbued them with wisdom * to preach thus throughout the world. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Melody

THE Holy Spirit's grace, coming down out of Heaven * in fiery form most awesome upon Christ's disciples, * enlightened them, making them luminaries and beacon-lights * that with truth declared the Holy Trinity's oneness * and the unity of His dominion and power, * which we glorify with faith. (*Twice*)

We say the Canon of the Feast in Grave Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Second Tone. O house of Ephratha

WITH their minds set ablaze * with brightness from the Godhead, * O Word, Thy wise disciples * received in very truth the All-holy Spirit in themselves.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

TONGUES as it were of fire * were seen to come from Heaven * and rest on the Apostles. * While cloven, they illumined, consuming not and burning not.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

COME to us from on high, * O Comforter, as Thou once * didst visit the Apostles, * and sanctify and save us who preach Thee to be God in truth.

Glory; both now. *First Tone*

THE Holy Spirit provideth all things; He gusheth forth prophecy; He perfecteth the priesthood; He hath taught wisdom to the illiterate. He hath shown forth the fishermen as theologians. He holdeth together the whole institution of the Church. Wherefore, O Comforter, one in essence and throne with the Father and the Son, glory be to Thee.

And the remainder of Matins,
and the Dismissal.

TUESDAY AFTER PENTECOST

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone. Thou art the joy

HOW fit and right that the rational heavens should declare, * with fiery tongues, the glory of the God Who made heaven * fair with lights of fire, to all nations on earth! * and Who also hath lighted up * with fiery lights this our visible world below, * with the Son and with the Comforter.

WHEN Christ's disciples were gathered in Sion as He had bid, * then the All-holy Spirit there descended as promised * and sat upon them all in the likeness of fire * and He made them to breathe

with fire * as skilful speakers who taught of the Trinity * with most mystic revelations from God.

COMING upon the Lord's sacred disciples with His fire, * the Sacred Spirit forged them as swords fashioned in Heaven, * so to consecrate to its Maker the earth * and to cut down the impious * and that the evil one's swords utterly might fail * and so that our souls might all be saved.

And three from the Menaion.

Glory; both now. *Second Tone*

WE have seen the true Light; we have received the Heavenly Spirit; we have found the true Faith, in worshipping the indivisible Trinity; for He hath saved us.

For the Aposticha, the following Stichera:

Fourth Tone. Unto them that fear Thee

ON this day the working of Thy Holy Spirit the Comforter * came upon Thine Apostles' choir, * O Lord; and He showed them forth * wise in divine knowledge. * For, behold, He filled them completely and abundantly * with that most blessed of doctrines taught by Thee. * We therefore glorify Thy saving dispensation, O Friend of man, * O my Jesus, Almighty Lord, * Thou divine Saviour of our souls.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

ON this day, O Sovereign Lord, Thy Holy Spirit Omnipotent, * consubstantial with Thee, O Christ, * appeareth in fiery tongues, * sent forth by the Father; * so being distributed, He in this wise doth prepare * Thy wise Apostles to preach Thy mighty deeds. * We therefore glorify Thy saving dispensation, O Friend of man, * O my Jesus, Almighty Lord, * Thou divine Saviour of our souls.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

ON this day hast Thou poured forth on mortal nature the grace and gifts * of Thy Spirit the Comforter, * to grant men to prophesy, * as Thou saidst, O Saviour, * teaching all to worship the Holy Trinity, O Word, * as indivisibly one, the God of all. * We therefore glorify Thy saving dispensation, O Friend of man, * O my Jesus, Almighty Lord, * Thou divine Saviour of our souls.

Glory; both now. *Second Tone*

IN the Prophets Thou didst proclaim unto us the way of salvation, and the grace of Thy Spirit hath shone in the Apostles, O our Saviour; Thou art God Who art from the beginning, and for time to come, and unto the ages, Thou art our God.

The Dismissal Hymn of the Feast
And the remainder of Vespers, and the Dismissal.

WEDNESDAY AFTER PENTECOST

MATINS

After the First Reading from the Psalter, the following Sessional Hymn of the Feast:

Fourth Tone. Be quick to anticipate

UPON the Apostles did the Holy Spirit descend * by His own authority, as Thou didst promise, O Christ, and brought forth one harmony * of faith in the Trinity, our God uncreated, * from the many languages of all sundry nations. * And we also beseech Thee to dwell with us, O Friend of man. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of Fourth Tone. By conceiving the Wisdom

NOW the All-holy Spirit, in coming down * on the blessed Apostles in fiery form, * hath filled with astonishment * all the nations assembled there. * For as all the Apostles were speaking with fiery tongues, * each man heard his own language distinctly, O Friend of man. * While it seemed like drunkenness to them that believed not, * the marvel led those with faith * to salvation in very truth. * For this cause do we glorify * Thy sovereignty and might, O Christ God, * asking that forgiveness of our many sins * might be sent down on Thy servants * freely and abundantly. (*Twice*)

We say the Canon of the Feast in Fourth Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Plagal of Second Tone. As it is written

THE Spirit, the All-holy Lord, * as Light that cometh forth from Light, * hath descended * on the earth in tongues of fire, * to burn up sins completely * from them that offer worship * with faith to God in three hypostases.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

THE Spirit, the All-holy Lord, * do Thou renew in us, O God, * Whom in old time * Thou, Most Merciful, didst send * to strengthen Thy disciples, * so that they might accomplish * Thy saving will throughout the world, O Lord.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

THE Spirit, the All-holy Lord, * with faith let us profess to be God, * as we cry out: * O Good Comforter, our God, * Who grantest all salvation * and hallowest Thy praisers, * depart not from us and forsake us not.

Glory; both now. *Second Tone*

IN Thy courts shall I praise Thee, the Saviour of the world, and bending my knee I shall worship Thine invincible might. In the evening, in the morn, at midday, and at all times shall I bless Thee, O Lord.

And the remainder of Matins,
and the Dismissal.

WEDNESDAY AFTER PENTECOST

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

First Tone. Thou art the joy

IN fire did Moses behold on the mountain Him Who Is; * and now again the Spirit in a fiery form came down * to the wise Apostles, the God-seers and Saints, * clearly giving to understand * that it is One God that speaketh both then and now, * in identity of nature and being.

CALLING all men to the water of holy Baptism * with fiery tongues the God-sent God-proclaimers have burnt up * the godless rhetoricians' vain babbling and tales * with the Spirit's consuming fire. * But, O Thou Comforter, come and enlighten us * who with faith profess Thee as our God.

EVEN those minist'ring to Thee in matter, O my God, * Who didst take on the grossness of our matter past telling, * Thou dost make them new with the Spirit's own fire, * like those flames immaterial * whom Thou didst fashion of old. How wondrous art Thou * in Thy works, O all-praised Friend of man!

And three from the Menaion.

Glory; both now. *Second Tone*

IN Thy courts, O Lord, as we the faithful bend the knee of the soul and the body, we praise Thee, the beginningless Father, the co-beginningless Son, and the co-eternal and All-holy Spirit, Who doth enlighten and sanctify our souls.

For the Aposticha, the following Stichera of the Feast:

Fourth Tone. As one valiant

CO-ETERNAL and one in pow'r, * co-beginningless, one in throne, * one in nature both with the Father and the Word, * the Holy Spirit, Who with Them made all things, God in all ways good, * having universal sway, * made the Word's own disciples wise * when He dwelt in them, * that in all kinds of tongues they might declare unto the nations God's great wonders * and doctrines touching the Trinity.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

WHEN Thy blessed initiates * in the Spirit with lofty words * taught of things divine with the speech of sundry tongues, * those of all nations there gathered, who were blind with the drunkenness * of the deepest ignorance, * called them drunken who yet drove out * all the drunkenness * of delusion, O God-man; as for us, who by their means have come to know Thee, * we being saved teach of Thee as God.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

SPRING eternal that ceaselessly * pourest out an unspeakable * river of all goodness and Who dost overflow * with living water that Thou by nature ever dost pour abroad: * Water with its streams my soul, * from the furnace of passions' flames * do Thou rescue me, * and deliver me from the conflagration of those dreadful inquisitions * and from the fire of that punishment.

Glory; both now. *Second Tone*

LET us praise the consubstantial Trinity: the Father, and the Son, with the Holy Spirit; for thus did all the Prophets and Apostles preach, with the Martyrs.

The Dismissal Hymn of the Feast
And the remainder of Vespers,
and the Dismissal.

THURSDAY AFTER PENTECOST

MATINS

After the First Reading from the Psalter, the following Sessional Hymn of the Feast:

First Tone. The soldiers standing guard

THE Prophets' dark predictions attain their fulfilment, * for He Who once, as God, showed them things yet afar off * in rays of light veiled in shade, lo, the same Holy Comforter * now is richly poured out on the holy Apostles * and, through them, on all who praise and faithfully worship * the increate Trinity. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn of the Feast:

Plagal of First Tone. Let us worship the Word

WHEN the light of the Spirit descended and abode * in Thine Apostles, O Saviour, it made them far-shining lights * that chase off the gloom of heresies from all the earth * while they illuminate the souls * of the faithful who adore Thy Father and Holy Spirit, * and now Thine All-holy Spirit doth sanctify all them that worship Thee. (*Twice*)

We say the Canon of the Feast in Grave Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

Fourth Tone. As one valiant

BY the Spirit's divine descent * the Apostles are filled with light * as He now appeareth on them in fiery tongues; * and He hath made of them orators that clearly proclaim to all * the connatural and true * and ineffable unity * of the Trinity. * Hence, all nations were sore amazed beholding how such once-unlettered rustics * so clearly spake things ineffable.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

AS they sat in the upper room, * the Apostles received the pow'r * of the Holy Spirit, that rushing mighty wind * that came upon them with tongues of fire; and then they spake openly, * while addressing unto all * sacred doctrines of many kinds, * and hereby confirmed * that good teaching of grace, namely that Christ, Who of His own free will had suffered, * is yet true God in all verity.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

AS Thou sentest the grace divine * of Thine All-holy Spirit forth * unto Thine Apostles this day, O Lord, so now * grant us, we pray, that He ever make our hearts brilliant with the light * of His coming and descent, * that we all truly might send up * the thrice-holy hymn * as with voice never-silent we extol with hymns the Godhead in Three Persons, * in nature One indivisibly.

Glory; both now. *Second Tone*

IN the Prophets Thou didst proclaim unto us the way of salvation, and the grace of Thy Spirit hath shone in the Apostles, O our Saviour; Thou art God Who art from the beginning, and for time to come, and unto the ages, Thou art our God.

And the remainder of Matins, and the Dismissal.

THURSDAY AFTER PENTECOST

VESPERS

For Lord, I have cried, *we allow for six verses and chant the following three Stichera of the Feast:*

Fourth Tone. Unto them that fear Thee

THE All-holy Spirit, Who in truth divideth the gifts to all * hath descended upon the earth, * not as He had formerly, * shining in the Prophets * through Law's dark shadow, but now is given in all truth * to us through Christ's mediation for our sakes. * Thus let us purify our hearts with virtues and so receive His true * visitation and blest descent, * being mystically lit in mind.

THINE All-holy Spirit take not from us; rather, O Friend of man, * do Thou grant that we, having all * lived worthily of Thy grace, * might hereby inherit * full communion with Him for ever in our soul and heart, * participating unceasingly in Him * while being hallowed temples and blessed abodes of the Comforter, * O Lord Jesus, Who art our God, * the divine Saviour of our souls.

THE All-holy Spirit, Who doth ever sanctify all that is, * let us piously praise in song, * while crying aloud with faith: * Thou Who by the Father's * good will now hast entered the world, depart Thou not from us * who offer worship to Thy Divinity. * But show us forth as temples of Thy goodness great and unspeakable; * and come, sanctify all of those * who in faith chant in praise of Thee.

And three from the Menaion.

Glory; both now. *Grave Tone*

HAVING an advocate with the Father, even Christ God, in faith let us also worship that other Comforter, Who came into the world today, even the Spirit of truth.

For the Aposticha, the following Stichera of the Feast:

First Tone. O all-lauded Martyrs

THE All-holy Spirit let us praise, * Who proceedeth from the Father and is worshipped together with the Son, as God of all; * by Him all is governed * and sustained and given life; * from Him all things derive their existence and endure and are preserved. * O uncomprehended Comforter, * grant Thy whole world * mercy and abundant peace.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

THE All-holy Spirit, as the Spring * of all goodness, is in very truth come forth to abide in the four quarters of the earth * that, through the Apostles, * He might wholly fill it up * with mighty strength from Heaven and kindness such as only God can give. * Let us cry to Him: O Comforter * past explaining, * grant Thy peace to all Thy world.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

THE All-holy Spirit, being God, * of one throne and of one nature with the Father and with the Word, is known by all to be * Light beyond perfection * that hath shined forth from the Light, * the perfect unoriginate Father, and is come forth through the Son. * Let us cry to Him: O Comforter * and Life-giver, * grant Thy peace to all Thy world.

Glory; both now. *Plagal of Fourth Tone*

WHEN Thou didst send down Thy Spirit upon the Apostles as they were seated, O Lord, then the children of the Hebrews beheld and were beside themselves with amazement; for they heard them speaking in other, foreign tongues, according as the Spirit bestowed on them; for though they were unlearned, they were made wise; and in catching and bringing the nations to the Faith, they preached eloquently of things divine. Wherefore, we also cry to Thee: O Thou Who wast seen on earth and hast saved us from error, O Lord, glory be to Thee.

The Dismissal Hymn of the Feast
And the remainder of Vespers,
and the Dismissal.

FRIDAY
AFTER PENTECOST

MATINS

After the First Reading from the Psalter, the following Sessional Hymn:

Plagal of Fourth Tone. When the bodiless one

AFTER Thy Rising, O Christ, from nether Hades,* and Thy divine Ascension to the height of Heaven, * Thou didst send down Thy glory unto the disciples, * renewing an upright Spirit in those God-seers, * O Merciful Saviour; and like a tuneful harp, * they proclaimed clearly unto all, * as with a plectrum divine, * Thy melodies with mystic strains * and Thy holy economy. (*Twice*)

After the Second Reading from the Psalter, the following Sessional Hymn:

Plagal of Fourth Tone. When the bodiless one

THE Saviour Christ's faithful friends were filled with gladness, * and they that once had been afraid became courageous, * when the All-holy Spirit from the height descended * and rested today upon the disciples' heads, * and each spake unto the peoples in other tongues; * for the tongues as it were of fire * were seen divided to them, * and yet the fire consumed them not, * but refreshed and rained dew on them. (*Twice*)

We say the Canon of the Feast in Fourth Tone with its Heirmos to make eight in each Ode, and of the Menaion to make four in each Ode. The Kontakion and the Exapostilarion of the Feast.

For the Aposticha of the Praises, the following Stichera of the Feast:

First Tone. Thou art the joy

Of old, Elias, the fire-breathing zealot, was conveyed * up on a blazing fiery chariot in great glory, * openly portraying that on-breathing divine * that shone out from on high today * in holy Sion on God's apostolic choir, * whereby all the world was made to shine.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

Boldly discoursing on Christ God's divine economy * in tongues whose form was fiery, all the holy Apostles * enlightened all the nations to worship in faith * one God in Three Hypostases, * even the Father, the Son, and the Comforter, * the All-holy Spirit, very God.

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

O holy Sion, thou Mother of all the churches of God, * in thee in fiery likeness did the Comforter Spirit * come down on the Apostles with awesome descent. * So rejoice now and celebrate * this day of Pentecost longed-for by all the world, * and keep festival with us in joy.

Glory; both now. *Plagal of Second Tone*

Heavenly King, O Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

And the remainder of Matins,
and the Dismissal.

SATURDAY AFTER PENTECOST

NOTE

Today the Feast of Pentecost is given up, and the service is chanted exactly as on the Sunday of Pentecost, except for the Readings, the Entreaty, the Polyeleos, and the Antiphons. The Gospel is not read at Matins; the Epistle and Gospel of the day are read at the Divine Liturgy, and instead of It is truly meet, we chant the Heirmos of the ninth Ode of the second Canon of the Feast, Rejoice, O holy Queen.

The service of the Menaion is chanted at Compline.

THE LITURGY

The Typica, and for the Beatitudes, hymns from the third Ode of the first Canon of Pentecost and from the sixth Ode of the second Canon, with their Heirmoi, to make eight.

The Prokeimenon of the Epistle. Plagal of Fourth Tone

Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The Epistle of Saint Paul to the Romans (1:7–12)

Brethren, grace to you . . .

Alleluia. First Tone

By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.

Verse: The Lord looked down from Heaven, He beheld all the sons of men.

The Holy Gospel according to Saint Matthew (5:42–48)

The Lord said: Give to him that asketh thee . . .

The Communion Hymn

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

The Sunday of All Saints

SATURDAY

SMALL VESPERS

For Lord, I have cried, *we allow for four verses and chant the following Stichera of the Resurrection:*

An evening hymn . . .
Lord, O Lord, cast us not away . . .
Rejoice, O holy Sion . . .
The Word, Who was begotten . . .

Glory. *Plagal of Second Tone*

O divine choir of Martyrs . . .

These hymns are found in Great Vespers.

Both now. *Dogmatic Theotokion. Plagal of Fourth Tone*

How shall we call thee blessed, O Theotokos? And how shall we praise the incomprehensible mystery of thy being with child, O supremely blessed one? For the Creator of the ages and Maker of our nature took pity on His own image and lowered Himself to an unsearchable emptying of Himself. He that is in the immaterial bosom of the Father, took up His dwelling in thy womb, O pure one, and became flesh of thee without undergoing change, remaining God by nature as He was before, O thou who knewest not wedlock. Wherefore, we worship Him as perfect God and perfect man, the same in each aspect; for each nature is truly present in Him. We proclaim His all natural properties to be twofold according to the duality of the essences, reverencing the two energies and wills; for being of one essence with God the Father, He willeth and worketh of His own authority as man. Do thou entreat Him, O august and all-blessed, that our souls be saved.

For the Aposticha, the following Resurrection Sticheron of the Octoëchos:

Thou didst ascend the Cross . . .

And the following three Stichera of the Theotokos:

Plagal of Fourth Tone. O strange wonder

Verse: I shall commemorate thy name in every generation and generation.

Rejoice, all-august Mother of our God; * rejoice, thou spring welling forth * with divine life for those with faith; * rejoice, all-undefiled and blest, * rejoice, all-blameless and glorified. * Rejoice, thou Mistress and Sovereign of us all, * rejoice, O Queen of creation most revered. * Rejoice, dwelling-place of God; * rejoice, O palace; thou who art most pure, rejoice; * rejoice, thou Virgin Mother; O rejoice, thou Bride of God.

Verse: Hearken, O daughter, and see and incline thine ear; and forget thine own people and thy father's house; and the King shall greatly desire thy beauty.

Rejoice, thou spotless Mother of our God; * hope of the faithful, rejoice. * Rejoice, thou cleansing of all the world; * rejoice, thou who deliverest * us thy servants from every woe. * O consolation of all mankind, rejoice; * rejoice, thou life-bringing rescuer and help. * Rejoice, tower of defence * for all those invoking thee in every need; * Godlike dwelling-place of God and holy mountain, rejoice.

Verse: The rich among the people shall entreat thy countenance.

Rejoice, O Theotokos, Queen of all; * rejoice, O refuge for souls, * mortals' only true help and hope, * rejoice, thou lamp-stand very bright * with eternal unceasing light. * Rejoice, O splendidly ornamented lamp. * Rejoice, O palace supremely sanctified. * Rejoice, mystic Paradise; * rejoice, thou Godlike dwelling of the Lord; rejoice, * overflowing spring refreshing them that flee to thee.

Glory. *Whichever Idiomelon of the Saints is desired.*
Both now. *Theotokion in the same Tone.*

DISMISSAL HYMNS
Plagal of Fourth Tone

From on high didst Thou descend . . .

Glory. *Fourth Tone*

Adorned in the blood of Thy Martyrs . . .

Both now. *Theotokion*

The mystery hidden from eternity . . .

These hymns are found in Great Vespers.

The Litany and the Dismissal.

GREAT VESPERS

After the Proemial Psalm and the First Kathisma of the Psalter, for Lord, I have cried, *we allow for ten verses and chant the following six Stichera of the Resurrection and four of the Saints:*

Stichera of the Resurrection. Plagal of Fourth Tone

An evening hymn and rational adoration do we offer unto Thee, O Christ; for Thou wast well-pleased to have mercy on us, through the Resurrection.

Lord, O Lord, cast us not away from Thy presence, but be well-pleased to have mercy on us, through the Resurrection.

Rejoice, O holy Sion, thou mother of the churches and dwelling-place of God; for thou wast first to receive remission of sins, through the Resurrection.

Anatolian Stichera

The Word, Who was begotten of God the Father before the ages, and in these latter times was incarnate of her who knew not wedlock, hath, of His own will, endured crucifixion and death, and, by His Resurrection, hath saved man who was slain of old.

We glorify Thy Resurrection from the dead, O Christ, whereby Thou didst free the race of Adam from the tyranny of Hades; and, as God, Thou hast bestowed upon the world life everlasting and great mercy.

Glory be to Thee, O Christ Saviour, Only-begotten Son of God, Who wast nailed to the Cross and didst arise from the tomb on the third day.

The Stichera of All Saints. Plagal of Second Tone
Having laid up all their hope

As the Spirit's orators, * the Saviour's blessed disciples, * who became the instruments * of the Spirit through their faith, * scattered far and wide * to the earth's farthest parts, * as in Orthodoxy * they all sowed the preaching from on high, * whence richly sprouted forth, * by the grace of God and His husbandry, * the Martyrs' holy companies, * which showed forth in image the ven'rable * Passion of the Saviour * through every kind of torture, scourge, and fire. * And now with boldness they intercede, * praying in our souls' behalf.

With the fire of love for God * were the august Martyrs kindled; * wherefore, they set fire at nought, * and as coals of fire divine * hotly set ablaze, * they in Christ burnt away * all the withered brushwood * of vain error's vaunting insolence; * they stopped the mouths of beasts * with wise invocations in earnest prayer; * and when their heads had been cut off, * they cut down the ranks of the enemy; * and when they had poured out * their blood in mighty fountains valiantly, * they fully watered the holy Church, * and she blossomed forth by faith.

Wrestling with ferocious beasts, * beaten with swords as with cudgels, * scraped and torn with iron claws, * having both their hands cut off, * tortured on the rack, * being burnt in the fire * in unyielding torments, * being pierced with sharp and stabbing wounds, * having their joints cut up, * the unbending Martyrs endured it all * with great exceeding steadfastness, * looking to the portion that is to come * with the crowns unfading * and that unending glory of Christ God, * with Whom they boldly now intercede, * praying in our souls' behalf.

As is due, let us extol * with sacred songs the Apostles, * Martyrs, godly-minded priests, * women chaste and ven'rable, * that whole sacred throng * who throughout all the earth * struggled for the Faith's sake; * for, while being mortals born of earth, * they were made one and joined * to those in the Heavens eternally; * and through their passion they obtained * coveted dispassion by gift of Christ. * Now like constellations, * the steadfast Martyrs compass us with light, * as with great boldness they intercede, * praying in our souls' behalf.

Glory. *Plagal of Second Tone*

O DIVINE choir of Martyrs, foundation of the Church, perfection of the Gospel, ye have fulfilled in deed the sayings of the Saviour; for in you, the gates of Hades, that yawned against the Church, are shut; the flow of your blood hath dried up the libations of idolatry; your slaughter gave birth to the plenitude of the faithful. Ye amazed the incorporeal hosts, and now ye stand crowned before God. Unceasingly entreat Him in behalf of our souls.

Both now. *Theotokion. Plagal of Fourth Tone*

THE King of the Heavens, out of love for man, hath appeared on earth and lived among men. For He that hath taken flesh of the pure Virgin, and come forth from her with what He hath received, is one Son, twofold of nature, but not in hypostasis. Wherefore, proclaiming Him as truly perfect God and perfect man, we confess Christ our God. Do thou beseech Him, O Mother who knewest not wedlock, to have mercy on our souls.

Then the Entrance, O Joyous Light, *the Prokeimenon, and the following Readings:*

The Reading is from the Prophecy of Esaias (43:9–14)

THUS saith the Lord: All nations are gathered together, and princes shall be gathered out of them; who will declare these things among them? or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen; that ye may know, and believe Me, and understand that I am. Before Me there was no other God, and after Me there shall be none. I am God, and beside Me there is no saviour. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am a witness, saith the Lord God. Even from the beginning I am; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God that redeemeth you, the Holy One of Israel.

The Reading is from the Wisdom of Solomon (3:1–9)

THE souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded; for God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge nations and have dominion over peoples, and their Lord shall reign unto the ages. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him; for grace and mercy is in His Saints, and visitation among His elect.

The Reading is from the Wisdom of Solomon (5:15–6:3)

THE righteous live for ever; and their reward is in the Lord, and the care of them is with the Most High. Therefore shall they receive the kingdom of majesty and the crown of comeliness from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armour, and make creation His weapon for the warding off of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark. And as from a stone-bow shall hailstones full of wrath be cast forth, and the water of the sea shall rage indignantly against them, and floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule a multitude and vaunt yourselves in throngs of nations, for power is given you from the Lord and sovereignty from the Most High.

For the Entreaty we chant the Sticheron of the Saint of the Monastery, then the following Stichera of All Saints:

First Tone

IN unison of faith, let us spiritually celebrate the universal festival of all who have been pleasing unto God from ages past, even the venerable order of Patriarchs, the company of Prophets, the adornment of Apostles, the gathering of Martyrs, the boast of Ascetics, the memorial of All Saints; for they intercede unceasingly that peace be granted to the world, and great mercy to our souls.

Same Tone

COME, all ye faithful, with psalms and hymns and spiritual songs, let us acclaim the all-glorious memorial of all the Saints: the Baptist of the Saviour, the Apostles, Prophets, and Martyrs, the hierarchs, teachers, and righteous, the ascetics and the just, and the company of holy women beloved of God; and let us cry out with one accord, reverently calling them blessed. O transcendently good Christ our God, by their intercessions grant peace unto Thy churches, victory over heresy unto Thy Christ-loving hierarchs, and great mercy to our souls.

Same Tone

COME, let us all make merry spiritually on the memorial of the Saints; for behold, it is come bringing us gifts that make us rich. Wherefore, let us cry out with a voice of exceeding gladness and with a pure conscience, saying: Rejoice, O company of Prophets, who proclaimed the coming of Christ to the world, and who foresaw things afar off as though they were at hand. Rejoice, O choir of Apostles, ye netters of the nations and fishers of men. Rejoice, O multitude of the Martyrs, who were gathered from the uttermost parts of the earth into one Faith, and for the sake of that Faith endured the outrage of torments, and perfectly received the crown of contest. Rejoice, O beehive of the Fathers, who made your own bodies to waste away in asceticism; and mortifying the passions of the flesh, by divine love gave ye wings to your mind and soared unto the Heavens; and rejoicing with the Angels, ye enjoy eternal good things. Wherefore, O ye Prophets, Apostles, and Martyrs, with the ascetics, earnestly implore Him that crowned you, that He redeem from enemies visible and invisible those who with faith and longing celebrate your ever-venerable memory.

Glory. *Plagal of First Tone*

LET us come together to the present festival, O ye faithful; for there is set before us a spiritual table and a mystical wine-bowl, filled with the sweet food of joy, even the virtues of the Martyrs. For these stout-hearted Saints, from the uttermost parts of the earth, offered to God, as a rational sacrifice, the torments that afflicted their bodily members with all diversity of sufferings, together with the very prime of their years. Some being beheaded, others deprived of their hands and sundered at every joint, all the Saints became sharers of the Passion of Christ. Wherefore, O Lord, Who gavest them crowns as a reward for their torments, count us worthy to walk in their footsteps, since Thou art the Friend of man.

Both now. *Theotokion*

A TEMPLE and gate art thou, a palace and throne of the King, O all-revered Virgin, through whom my Redeemer, Christ the Lord, hath appeared to them that slept in darkness, since He is the Sun of Righteousness; for He willed to enlighten those whom He had fashioned with His own hand, according to His image. Wherefore, O all-hymned one, since thou hast boldness toward Him as His Mother, intercede thou unceasingly that our souls be saved.

For the Aposticha, the following Stichera of the Resurrection:

Plagal of Fourth Tone

THOU didst ascend the Cross, O Jesus, Who didst descend from Heaven. Thou camest unto death, O Immortal Life. Thou camest unto those in darkness, O Thou Who art the True Light. Thou camest unto the fallen, O Resurrection of all. O our Light and our Saviour, glory be to Thee.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

LET us glorify Christ, Who is risen from the dead. For, taking upon Himself soul and body, He separated one from the other by His Passion. His immaculate soul descended into Hades, which also He despoiled; and the holy Body of the Redeemer of our souls knew no corruption in the grave.

Verse: For He established the world which shall not be shaken.

WITH psalms and hymns we glorify Thy Resurrection from the dead, O Christ, whereby Thou didst free us from the tyranny of Hades; and as God Thou didst bestow life everlasting and great mercy.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

O MASTER of all, incomprehensible Maker of heaven and earth, by Thy Passion upon the Cross Thou hast become a well-spring of dispassion for me; and by accepting burial and arising in glory, Thou didst raise up Adam also with Thine almighty hand. Glory to Thine arising on the third day, whereby Thou hast granted unto us life everlasting and forgiveness of sins, since Thou alone art compassionate.

Glory. *Plagal of Second Tone*

COME, O ye faithful, let us form a choir today, piously keeping festival and gloriously honouring the glorious and venerable memorial of All Saints, while saying: Rejoice, O glorious Apostles, Prophets, and Martyrs, and Hierarchs. Rejoice, O assembly of the righteous and the just. Rejoice, O choir of honourable women. Intercede ye with Christ for the world, that victory over heresy be granted to our hierarchs, and great mercy to our souls.

Both now. *Theotokion*

My Creator and Redeemer, Christ the Lord, came forth from thy womb, O all-pure one. Being clothed with me, He freed Adam from the ancient curse. Wherefore, O all-pure one, to thee, the true Mother of God and Virgin, we unceasingly cry out the Angel's greeting: Rejoice! Rejoice, O Lady, protection and shelter and salvation of our souls.

DISMISSAL HYMN OF THE RESURRECTION
Plagal of Fourth Tone

From on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, Lord, glory be to Thee.

Glory. *Of the Saints. Fourth Tone*

Adorned in the blood of Thy Martyrs throughout all the world as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy commonwealth, and great mercy to our souls.

Both now. *Theotokion*

The mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

And the Dismissal.

THE MIDNIGHT SERVICE

THE CANON OF THE TRINITY
Chanted when there is no Vigil.

Before the Troparia, we say, O All-holy Trinity, our God, have mercy on us.

Plagal of Fourth Tone

ODE ONE
The charioteer of Pharaoh

Singing the thrice-holy hymn, let us fall down before the thrice-radiant King and Governor and Provider of all, Who alone is good by nature, Who hath one singular glory of Divinity, God Who alone hath dominion.

Clearly initiated by divine sayings and oracles from above, we glorify a divinely sovereign, singular, eternal, co-beginningless nature in three persons, Father, Son, and Spirit, creative and omnipotent.

Abraham once became an initiate of sacred mysteries when with joy he received in a sacred type the Maker and God and Lord of all in three Hypostases, and came to know the single dominion of the three Hypostases.

Theotokion

Without experience of wedlock, O all-pure Virgin, thou didst conceive Christ, Who for our sake assumed our nature and remained unchanged both before and after. Ceaselessly importune Him that I be granted deliverance from sins and temptations.

ODE THREE
In the beginning

Thee, the unapproachable God and King of Glory, did Esaias behold upon a lofty throne, and Cherubim and Seraphim glorifying with never-ceasing hymns the Unity of Three Hypostases.

We who through right reasonings and scriptural teachings have received the only Word, Who was begotten of the Father as from a mind, and the Spirit, Who ineffably proceedeth, we reverence one God shining in Three Suns.

The Father, being unbegotten, and changelessly begetting the Son, the effulgence of His own essence, Light of Light, doth send forth by way of procession the consubstantial Light, the omnipotent Spirit of equal honour.

Theotokion

O Mary, Virgin Mother, thou wast shown to be the pure temple of Christ, Who with omnipotence and all wisdom gave all things their being, and set them in good order, and doth sustain them. By thy maternal supplications make Him gracious unto me.

SESSIONAL HYMN
Plagal of Fourth Tone

We the faithful now acclaim the mighty deeds of the worshipful Three-sun Author of consecration; for at His behest alone hath He estab-

lished all, even the angelic choirs on high and the hierarchies of the churches below, that they may shout: Holy, Holy, Holy art Thou, O God that art more than good; glory and praise to Thy dominion.

Glory; both now. *Theotokion*

THOU that gavest birth to the unalterable God, by thy maternal intercessions do thou establish my heart, which is ever being altered by sin, and the crafty foe's assaults, and by slothfulness, that even I may cry to thee thankfully: O all-blameless Mary, kind Birthgiver of God, have mercy on thy flock which thou hast gained as thy possession.

ODE FOUR

Thou art my strength

THE dawning light of the Godhead, appearing to those in darkness, hath scattered the whole lightless night of passions and hath brought the Sun of Righteousness to dawn, simple in essence yet triply-shining in Persons, Whom we ever praise and glorify.

WITH lips of clay we glorify Him that is hymned by the mouths of Seraphim, even the Lord of Glory, single in nature and threefold in hypostases, and we cry: O King of all, grant Thy servants the forgiveness of their manifold stumblings.

O INVISIBLE Sustainer of all that is, all-merciful, compassionate, man-befriending Trinity, Who art worshipful, and hast the divine sovereignty: Forget not me Thy servant altogether, neither disannul Thou the covenant which Thou hast made with Thy servants in Thine inexpressible mercy.

Theotokion

O ALL-PURE Maiden, the Word, Who is without beginning from before eternity, found thee alone from the beginning of time to be the beautiful comeliness of Jacob; and dwelling in thee for His compassion's sake, He formed anew the nature of man. Importune Him without ceasing to rescue me from all tribulation.

ODE FIVE

Wherefore hast Thou deprived me

WE glorify Thee, three co-eternal Persons yet one Lord, uniting and distinguishing without dividing the divine nature, and we cry with faith: O Holy Trinity, Divine Sovereignty, deliver Thy servants from affliction.

WE glorify Thee, one Lord, yet three co-eternal Persons, thus uniting and distinguishing without dividing the divine nature, and we cry with faith: O Holy Trinity, Divine Sovereignty, deliver Thy servants from affliction.

I PAINFULLY bewail the infirmity of my mind, how, without willing it, I suffer a truly involuntary mutability. Therefore I cry: O Holy Trinity, Origin of life, make me steadfast in goodness.

O HOLY Trinity, Divine Sovereignty, since Thou art the Friend of man, and more than good, and in all ways merciful, take pity on me that am weighed down with the slumber of sin and plunged into the sleep of death, and raise me up.

Theotokion

O VIRGIN Mother, all-pure and all-blameless Maiden most graced of God, by thine entreaties make thy Son and God and Lord gracious unto me, and quickly deliver thy servant from passions and offences.

ODE SIX

O Lord, be gracious to me

IMITATING the marshalls of the heavenly intelligences, we glorify Thee in thrice-holy songs with our mouths of clay, O Trinity transcendent in essence, only absolute Sovereign over all.

I WORSHIP, reverence, praise, and magnify Thee, the God of three hypostases, Who didst form man after Thine own image, and with wisdom broughtest all into being out of nothing.

O OMNIPOTENT God, the only infinite, dwell in me for Thine unspeakable mercy's sake, and enlighten me, and grant me understanding, O Sovereign Master shining in Three Suns, for Thou art compassionate.

Theotokion

THOU wast shown forth as the temple of the uncontainable God, O all-immaculate Virgin. Show me forth also as a temple of His divine grace by thine entreaties, O all-holy Lady, and preserve me free of harm.

SESSIONAL HYMN

Plagal of Fourth Tone

WE the faithful truly praise with hymns the beginningless Father, the co-beginningless Son,

and the Divine Spirit, unmingled, immutable, unchanging, even the Simple, Holy, and Consubstantial Trinity, and we cry out with the Angels: Holy art Thou, O Father, Son, with the All-holy and worshipful Spirit; have mercy on them that Thou hast fashioned after Thine image, O Master.

Glory; both now. *Theotokion*

We ever give thanks unto thee, O Theotokos, and we magnify thee, O pure one, and we worship thee, O Full of Grace, praising thy childbirth with hymns and crying out unceasingly: Save us, O all-merciful Virgin, since thou art good, and snatch us away from the demons; in the terrible inquisition at the hour of judgment, may we thy servants not be put to shame.

ODE SEVEN
Aforetime in Babylon

O thou Who in Thine ineffable wisdom and the gulf of Thy goodness hast freely had mercy upon Thy servant, have mercy upon me now even as in times past, and rescue me from evil, from sins, and from passions, O God, Thou Trinity and Unity. (*Twice*)

O father, the unbegotten Mind; and Thou, O Word, that art of Him begotten; and Thou, the Divine Spirit, Who dost inexplicably proceed: O God, Who hast absolute rule and shinest in Three Suns, I chant to Thee: Blessed is the God of our Fathers.

Theotokion

Dead am I, having drunk the deadly drug of sin, O all-pure Virgin, yet in faith I have recourse to thee that gavest birth to the Author of Life. Quicken thy servant by thine intercessions, O thou who alone art pure, and deliver me from temptations and passions.

ODE EIGHT
The Chaldee tyrant

Since Thou art the never-setting Light, triply-bright and of Three Suns, absolute Ruler, alone having dominion, utterly simple, God incomprehensible, and the Lord having sole dominion, illuminate now my dark and gloomy heart, and make it to shine with light and to be clothed with light, that I may hymn and glorify Thee unto all the ages.

Unable to bear the glory of Thine inconceivable beauty, the most divine Seraphim cover their faces and feet with their most sacred wings, O Origin of Good, O Thearchy, O Monarchy, O Trinity transcendently holy: Yet we dare to praise and glorify Thee faithfully unto the ages.

O unoriginate origin of lordship, all-powerful and all-good, source of perfection and infinite Worker of the good, uncaused cause, eternal Creator, that providest for all and savest all, Unity in essence and Trinity in Persons: I glorify Thee with faith, O my God, unto the ages.

Theotokion

The Sun that hath no evening is risen upon the earth through thy virginal giving of birth, O all-immaculate Lady, and He hath delivered mortals from the gloomy moonless night of idols. Wherefore, make me to shine all the more with the brightness of His sovereign Divinity, and protect thy servant.

ODE NINE
The heavens were astonished

As we now glorify Thee, the all-effecting King of all, the life-originating Nature beyond any beginning, beyond time, of tender mercies, man-befriending, good, the unity-originating Trinity, we ask the forgiveness of sins, peace for the world, and concord among the churches. (*Twice*)

O lordship One and triply shining, single Thearchy of Three Suns, as befitteth Thy goodness, receive them that praise Thee, and deliver them from transgressions, temptations, and troubles, and in Thy love for man quickly grant peace and unity to the churches.

Theotokion

Having dwelt in a virgin womb, O Christ my Saviour, Thou hast appeared to Thy world as both God and man, truly unchanged and unconfused, and Thou hast solemnly promised always to be manifestly with Thy servants. Therefore, by the intercessions of her that gave Thee birth, grant peace to all Thy flock.

Then the Triadica and the rest, and the Dismissal.

MATINS

After the First Reading from the Psalter, the following Sessional Hymns of the Octoëchos:

Plagal of Fourth Tone. The Original Melody

THOU, as the Life of all, from the dead art arisen. * An Angel bright with light called out unto the women: * Cease ye from tears and weeping; * tell the Apostles the tidings full of joy. * Cry aloud singing praises, * that Christ the Lord is arisen from the dead, * He that in truth hath been well pleased, as God, to save the race of mankind.

Glory.

MEN sealed Thy tomb, O Saviour; an Angel rolled away the stone from the door. The women beheld Thee arisen from the dead, and they proclaimed the good tidings unto Thy disciples in Sion: that Thou art risen, O Life of all, and the bonds of death are loosed. Lord, glory be to Thee.

Both now. *Theotokion*

O THOU Who for our sakes wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death by death, and as God, didst reveal the Resurrection: Disdain them not which Thou hast fashioned with Thy hand; show us Thy love for mankind, O Merciful One; accept the Theotokos that gave Thee birth, who intercedeth for us; and do Thou, our Saviour, save a despairing people.

After the Second Reading from the Psalter, the following Sessional Hymns:

Same Tone. When the bodiless one

ARRAYED in white, bright in form like unto lightning, * Gabriel came unto the sepulchre of Christ God * and he rolled the great stone away from the tomb's entrance. * The custody of the soldiers were seized with fear, * and suddenly their whole number became as dead. * And the guards there forsook the tomb; * the seal was loosed from the stone. * Ye lawless, be ye put to shame; * know that Christ is arisen now.

Glory. *Same Tone. By conceiving the Wisdom*

WHEN in truth Thou hadst risen up from the tomb, * Thou didst charge the most righteous women to preach * Thy Rising unto the choir * of Apostles, as Scripture saith. * So the swift-running Peter arrived at the sepulchre, * and beholding the light in the grave, he was sore amazed. * Though he then beheld therein the linen clothes lying * alone in a sep'rate place, * Thy divine Body was not there. * For this cause he believed and cried: * Glory be to Thee, O Christ God, * O our Saviour, for Thou savest all, since Thou * art God the Father's Effulgence, * ever shining forth from Him.

Both now. *Theotokion*

IN thee, O Full of Grace, all creation—both the company of Angels and the race of men—doth rejoice. O hallowed temple and spiritual paradise, boast of virgins: from thee God was incarnate, and became a child, He, our God, Who existed before the ages; for He made thy womb a throne, and He made thee more spacious than the heavens. In thee, O Full of Grace, all creation doth rejoice. Glory be to thee.

After Psalm 118, the Evlogitaria, then the Hypakoë:

HYPAKOË

Plagal of Fourth Tone

STANDING at the tomb of the Life-giver, the myrrh-bearers sought the immortal Master among the dead; and receiving the good tidings of joy from the Angel, they announced to the Apostles that the Lord is risen, granting great mercy unto the world.

THE HYMNS OF ASCENT IN THE TONE OF THE WEEK

First Antiphon

FROM my youth, the enemy doth tempt me, and with pleasures doth inflame me; but trusting in Thee, O Lord, I triumph over him.

LET them that hate Sion become as grass before it is plucked up; for Christ shall cut asunder their necks with the stroke of torments.

Glory; both now.

IN the Holy Spirit all things are quickened; He is Light of Light, a great God. We praise Him with the Father and the Word.

Second Antiphon

LET my heart be sheltered with the fear of Thee, in humblemindedness, lest, by being exalted, it fall away from Thee, O All-compassionate One.

HE that hath hope in the Lord shall not then be afraid, when with fire and torment He shall judge all things.

Glory; both now.

By the Holy Spirit doth every divine see and foretell; he performeth most exalted wonders, singing of God, Who is One in Three. For though He shineth in Three, the Godhead doth rule as One.

Third Antiphon

I HAVE cried unto Thee, O Lord; hearken, incline Thine ear unto me who cry, and cleanse me before Thou takest me hence.

RETURNING unto his mother, the earth, every man is straightway clothed with dissolution, to receive torments or rewards for things committed in lifetime.

Glory; both now.

In the Holy Spirit we speak of God, the thrice-holy Unity. For the Father is beginningless, from Whom the Son was born timelessly. And the Spirit, Who is one with Them in form and rank, also shineth forth from the Father.

Fourth Antiphon

BEHOLD now, what is so good or so joyous, as for brethren to dwell together in unity; for in this, the Lord hath promised life everlasting.

HE that adorneth the lilies of the field, commandeth that one should not take thought for his raiment.

Glory; both now.

By the Holy Spirit, as by one simple Cause, all things are sustained in a peace-bestowing manner. For as Lord, He is God of one essence with the Father and the Son.

Prokeimenon

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Verse: Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being.

Then Let every breath, *and the reading of the First Matinal Gospel,* At that time, the eleven disciples . . . (*Matthew 28:16–20*). *Then* Let us who have beheld the Resurrection of Christ, *the Fiftieth Psalm, and the rest. We say the Canon of the Resurrection, to make four in each Ode; of the Cross and Resurrection, to make two in each Ode; of the Theotokos, to make two in each ode; and of the Saints, to make six in each Ode. Before the Troparia, we say,* Glory to Thy holy Resurrection, O Lord *for the Canon of the Resurrection;* Glory to Thee, our God, glory to Thee *for that of the Cross and Resurrection;* Most Holy Mother of God, save us *for that of the Theotokos; and* O All Saints, intercede in our behalf *for that of the Saints.*

THE CANON OF THE RESURRECTION

Plagal of Fourth Tone

ODE ONE

Heirmos

THE charioteer of Pharaoh was sunk in olden times by Moses's rod, * which wrought a mighty wonder * when, in the Cross's form, it struck the sea, dividing it in twain; * and it led into safety sojourning Israel that fled by foot, * chanting to the Lord God a song of praise.

Troparia

How can we not marvel in awe at Christ's omnipotent Divinity? * It poureth dispassion * from His Passion, granting incorruption unto all with faith * and doth make an immortal spring to flow forth from His holy side * and eternal life from the sepulchre.

How fair the Angel now appeareth to the women, as he clearly doth bear * conspicuous tokens * of innate and immaterial eternal purity; * by his form, he doth make known the Resurrection's bright-beaming light, * as he crieth: Risen is Christ the Lord.

Theotokion

From generation unto generation, glorious things are spoken of thee, * O Theotokos Mary; * for thou heldest God the Word within thy womb, abiding pure. * Hence, we all praise and rev'rence and honour thee, after God Himself, * as our swift protection and ready help.

THE CANON OF THE CROSS AND RESURRECTION

Same Tone. Traversing the water

THE grievous gates swiftly were lifted up; * in Hades, the keepers * of the gates shuddered as they saw * below in the nethermost Him that dwelleth * beyond the nature of all creatures in the height.

THE orders of Angels were sore amazed, * beholding now seated * on the Father's throne in the heights * the once-fallen nature of all mankind, * shut up before in the lowest parts of the earth.

THE CANON OF THE THEOTOKOS

Same Tone. Let us sing unto the Lord

O IMMACULATE Theotokos, who past nature gavest birth to the eternal and transcendently divine Word incarnate, we sing thy praise.

THE Virgin hath brought Thee forth, O Christ, Who art the life-bearing Cluster that droppeth the sweetness of universal salvation.

THE CANON OF ALL SAINTS

Same Tone. The charioteer of Pharaoh

AS I sing praises of the sundry orders of Thy Saints, I ask by their prayers * that I be illumined * in my soul with Thy clear light, since Thou art Light beyond approach, * Who with fiery-bright rays dost drive off the gross gloom of ignorance, * O Light-giver Christ and the Word of God.

WHEN Thou wast lifted on the Tree, O Master, Thou didst draw to knowledge of Thee * the whole lot and portion * of the nations and Thou madest them shine brightly with the light * of the All-holy Trinity, at Thy holy Apostles' hands, * driving off, through them, all deceit and guile.

O CHRIST, Thy glorious Apostles, heark'ning to Thy laws with right pious faith * forsook all things earthly, * and they made the whole inhabited earth shine resplendently * with the light of divine grace, as they with mighty voice preached of Thee, * bringing the good tidings to every land.

THY noble Martyrs, with exceeding gladness taking up Thy Cross on themselves, * unbending and dauntless, * imitated Thine august and saving Passion for our sakes; * and they feared not the threats of the tyrants, scourgings, or fire, or sword, * neither famine nor dreaded death itself.

Theotokion

O ALL-PURE Virgin, since the virgins notably took on a manly resolve, * unbending and dauntless, * they endured martyric contests, suff'ring all things patiently; * and divinely rejoicing, they were brought after thee to thy Son, * God the King of all, as the psalm foretold.

Katavasia

I SHALL open my mouth to chant and with the Spirit shall I be filled, and words shall I now pour forth unto the Mother and Queen; and I shall be seen in joyous jubilation, acclaiming exultantly all of her wondrous deeds.

ODE THREE

Of the Resurrection. Heirmos

IN the beginning, Thou, O Christ, didst found the heavens in wisdom and didst firmly set the earth on the waters; do Thou now establish me upon the rock, Thy holy Church. For there is none else holy save Thee, O Thou only Friend of man.

Troparia

THE saving Passion of Thy flesh, O Christ, hath justified Adam, who was condemned by the tasting of sin; for Thou Thyself, as the Sinless One, wast not liable to the experience of death.

JESUS my God hath shined the light of the Resurrection on them that sat in darkness and the shadow of death; and by His Divinity He bound the strong man and spoiled his goods.

Theotokion

THOU hast proved to be more exalted than the Cherubim and Seraphim, O Theotokos; for thou alone hast received the uncontainable God in thy womb. Wherefore, O undefiled Virgin, in hymns all we the faithful ever call thee blessed.

Of the Cross and Resurrection. Of the vault of the heavens

WHEN of old I disobeyed my Creator's command, O Lord, Thou indeed didst banish me. But assuming my form and teaching me obedience, Thou hast made me Thine own again through Thy crucifixion.

THOU, O Lord, Who foreknowest all things in Thy wisdom, and in Thine understanding hast framed the regions underneath the earth, in Thy condescension didst not disdain to raise up him that was made after Thine image, O Word of God.

Of the Theotokos. Lord, Thou art the steadfastness

GRANT us aid by thine entreaties, O all-pure one, and repulse the attacks of grievous afflictions.

THOU art become the restoration of Eve, our first mother, for thou hast conceived for the world the Author of Life, O Theotokos.

Of All Saints. In the beginning

THE priests and shepherds, clothed with the sacred priesthood, and governing it wisely, were adorned with it worthily, O Christ, truly abounding in the word of doctrine from above.

MADE fair with the beauty of that original creation of beauty, and shining like unerring luminaries, ye made the Church of Christ a Heaven, O Saints, diversely adorning it each in his own land.

OBEYING Thy law and made bright with manifold virtues, the companies of the blessed inherited the heavenly mansions rejoicing. For they all worthily performed the virtues, this fulfilling one, that fulfilling another.

Theotokion

O MOTHER of God, from a virgin womb thou broughtest forth for us God the Word Who came forth from God. Him did the pure maidens long for in God-befitting wise, and they verily followed after thee unto Him.

Katavasia

MAKE steadfast, O holy Theotokos, thou living and never-failing spring, all them that form a company and gather for to praise thy name; and by thy grace divine, O Maid, deem them all worthy of glory's crowns.

KONTAKION OF THE OCTOËCHOS

Plagal of Fourth Tone. As first-fruits of our nature

ARISING from the tomb, O mighty Saviour, Thou didst rouse the dead; * Thou didst raise Adam; while Eve danceth in her joy at Thy blest Resurrection, O Lord. * And the world's farthest regions * keep the festival on Thine arising from the dead * with gladness and thanksgiving, O Thou Who art greatly merciful.

OIKOS OF THE SAME

HAVING despoiled the dominion of Hades and raised the dead, O longsuffering Lord, Thou didst meet the myrrh-bearing women, bringing them joy instead of sorrow, and unto Thine Apostles Thou madest known the symbols of Thy victory, O my life-giving Saviour; and Thou hast enlightened creation, O Friend of man. Wherefore, the world rejoiceth also at Thine arising from the dead, O Thou Who art greatly merciful.

SESSIONAL HYMN

Plagal of Fourth Tone. By conceiving the Wisdom

KEEPING feast on the holy memorial * of the forefathers, fathers, and patriarchs, * apostles, and martyred Saints, * hierarchs, prophets, and righteous ones, * the ascetics, the just, O Christ God, and of every name * that is written in Thy Book of Life, now we move them all * unto intercession, and we earnestly pray Thee: * Grant peace to Thy world through them, * seeing Thou art the Friend of man, * that we may all cry unto Thee: * O God, Thou that art glorified * in the counsel of Thy Saints, Thou verily * Thyself hast greatly and rightly * glorified their memory.

Glory; both now. *Theotokion*

LET us all praise the heavenly gate and ark, * yea, the all-holy mountain, the radiant cloud, * the ladder to Heaven's heights, * that true spiritual paradise, * the redemption of Eve, the great treasure of all the world; * for through her was salvation enacted for all mankind, * and complete forgiveness of our ancient offences * and pardon of trespasses. * For this reason, we all cry out * with great fervour and say to her: * Entreat thy Son and God that He grant * the forgiveness of transgressions wrought in life * to them that piously worship * thine all-spotless Child, O Maid.

ODE FOUR

Of the Resurrection. Heirmos

THOU art my strength; Thou art my power and might, O Lord; Thou art my God; Thou Who wast not absent from Thy Father's arms, Thou, Lord, art my joy. Thou hast deigned to visit our lowliness and our poverty. To Thee, therefore, I cry out with Abbacum the Prophet: Glory be to Thy power, O Friend of man.

Troparia

THOUGH I was hostile to Thee, Thou didst love me exceedingly; for by a strange emptying of Thyself, O Compassionate Saviour, Thou didst come down to earth, not rejecting the insolence of mine utter insignificance; and though remaining at the height of Thine undefiled glory, Thou didst glorify me, who was once disgraced.

WHO would not be astonished, O Master, at beholding death now done away with by Thy Passion? At seeing corruption being driven away by Thy Cross, and at Hades being emptied of his treasures by death? This is the marvellous work of the divine might of Thee, the Crucified One, O Friend of man.

Theotokion

THOU art the boast of the faithful, O unwedded Virgin; thou art our protectress; thou art the refuge, the bulwark, and haven of Christians; for thou bearest entreaties to thy Son, O all-blameless one, and dost save from perils those who with faith and love acknowledge thee to be the pure Theotokos.

Of the Cross and Resurrection. I have hearkened and heard

THE children of the lawless nailed Thee to the Cross, O Friend of man, whereby Thou, since Thou art compassionate, hast saved them that glorify Thy Passion.

RISING from the tomb, Thou hast raised with Thyself all the dead in Hades, and, since Thou art compassionate, Thou hast enlightened them that glorify Thy Resurrection.

Of the Theotokos. Same Melody

O UNPLOUGHED field, who hast sprouted with the life-creating Ear of Wheat Who granteth life to the world, save them that praise thee, O Theotokos.

ALL we who have been enlightened proclaim thee to be the Theotokos, O all-pure one; for thou hast conceived the Sun of Righteousness, O Ever-virgin.

Of All Saints. Thou art my strength

MINGLED with Thee by love, and purely and sincerely delighting in Thee, the company of Thy Saints doth dance the perpetual dance with the Angels in exceeding gladness round about Thee, O All-seeing God and Lord of all.

O GLORIOUS Hieromartyrs, first ye were adorned with the divinely-operating unction of priesthood, then with youthful vigour ye put on the crown of the Martyrs. Wherefore, O all-blessed ones, having worthily received twofold crowns, ye rejoice with Christ eternally.

YE truly subjected the whole mind of the flesh unto the Spirit, O God-bearers, when with fasting ye withered its ungovernable impulses by asceticism. And now, blazing like beacons with the light of dispassion, ye have received the recompense of your pains.

AS Martyrs of Christ, the First Martyr, ye staunchly endured torments of every kind, contending as though in the bodies of others. And now shown forth as heirs of the Kingdom, O glorious Martyrs, ye pour forth healings for the faithful.

Theotokion

O BRIDE of God, thou becamest the Mother of God; for thou bodily gavest birth to His Word Who was before the ages, in Whom women also have lived in holiness and been adorned with all manner of contests through thee, so setting aright our first mother's fall.

Katavasia

WHEN the Prophet Abbacum, O Thou Most High, learned of the divine and untraceable counsel of Thy pure incarnation from the womb of the blest Virgin, he cried out: Glory to Thy power, O Lord my God.

ODE FIVE

Of the Resurrection. Heirmos

WHEREFORE hast Thou deprived me, and cast me, the hapless one, far from Thy countenance? and the outer darkness hath enshrouded and cast its gloom over me. Yet, now I beseech Thee: Do Thou convert me and direct me to the light of Thy precepts, O Lord my God.

Troparia

BEFORE Thy Passion Thou didst endure to be clad with a mantle of mockery, O Saviour, cloaking the unseemly nakedness of the first-created; and Thou didst suffer to be nailed naked to the Cross, O Christ, stripping off the robe of death.

FROM the earth of death didst Thou rebuild my fallen nature when Thou didst arise, O Christ; and making it so that it shall never wax old, Thou hast shown it to be the royal image again, flashing like lightning with the light of incorruption.

Theotokion

SINCE thou hast a mother's boldness with thy Son, O all-pure one, disregard not care for us thy kindred, we pray; for thee alone do we Christians bring before the Master as our gracious conciliation.

Of the Cross and Resurrection. Lord, enlighten us

GUIDE us by the power of Thy Cross, O Christ, for by means thereof we fall down in worship before Thee; and grant us peace, O Friend of man.

SINCE Thou art supremely good, direct the life of us who praise Thine Arising; and grant us peace, O Friend of man.

Of the Theotokos. Waking at dawn, we cry to Thee

PUT to sleep the restless surging of my passions, O thou that hast conceived God, our Pilot and Lord.

THE orders of Angels and the assemblies of mortals offer adoration to thy Child, O immaculate Theotokos.

Of All Saints. Wherefore hast Thou deprived me

AS divine Prophets, ye were accounted worthy to foresee things to come; out of longing for which, ye purified yourself by a holy manner of life with nobility of soul, O God-bearers, enlightened by the strength of the Spirit.

THE choir of the Saints is now beautifully adorned with divine gifts: all who were before the Law, patriarchs and prophets; the apostles; and the companies of martyrs, ascetics, teachers, and the just, with the hieromartyrs.

BEHOLDING the assembly of Thy Saints shining today with Thy brightness and the unquenchable lamps of grace, O Saviour, we unceasingly praise Thy divine riches and bounty of good things, O Friend of man.

Theotokion

SINCE the all-venerable women loved thy transcendently wondrous Child, they set at nought the delights of life, O all-pure one; for in their ardent love they desired His beauty and divine illumination alone.

Katavasia

ALL creatures were sore amazed at thy divine and great glory, Maid, O pure Virgin, who hast not known wedlock; for thou didst hold in thy womb the God of all, and gavest birth to the timeless Son, Who doth grant salvation unto all them that acclaim thy name.

ODE SIX

Of the Resurrection. Heirmos

O LORD, be gracious to me, for many are mine iniquities; and from the pit of my wicked deeds, raise me up, I pray, for unto Thee have I cried. O God of my salvation, and my Saviour, hearken unto me.

Troparia

BY means of the tree, the author of evil cast me down mightily; but when Thou wast hanged upon the Cross, O Christ, Thou didst cast him down more mightily still, making a show of him and raising up him that was fallen.

THOU didst take compassion on Sion when Thou didst dawn forth from the tomb; and by Thy divine Blood Thou didst render her new instead of old, since Thou art compassionate. And now Thou reignest in her unto the ages, O Christ.

Theotokion

MAY we be freed from our grievous transgressions by thine entreaties, O pure Birthgiver of God, and may we attain to the divine illumination of the Son of God, Who was inexpressibly incarnate of thee, O all-pure one.

Of the Cross and Resurrection. Entreaty

THOU didst spread out Thy palms upon the Cross, healing the hand which the first-fashioned man unrestrainedly stretched out in Eden; and Thou didst taste of gall itself, O Christ, and as Thou art mighty, Thou hast saved them that glorify Thy sufferings.

THE Redeemer tasted of the ancient sentence of death that He might do away with the reign of corruption; and going unto those in Hades, He arose, and as He is mighty He saved all them that praise His Resurrection.

Of the Theotokos. Grant me a garment of light

WE the faithful proclaim thee to be a temple of God, an ark, a soul-endowed bride-chamber, and a heavenly gate, O Theotokos.

O MARY, thou Bride of God, thine Offspring, as God, is the destroyer of graven images; He is worshipped with the Father and the Spirit.

Of All Saints. O Lord, be gracious unto me

THE Saints, finding Thee, O Master, to be that chief cornerstone, precious, elect, that was laid in Sion, they built themselves thereon as elect stones upon an unshakeable foundation.

WHEN Thy side was pierced, the drops of blood that fell with the deifying water fashioned the world anew, and they called the divine company of All Saints unto Thee, O Benefactor.

WITH all reverence we praise the God-inspired cloud of witnesses, who were made to shine by grace, and shone yet brighter still with the royal purple of their blood and the crimson robe of their steadfast contest.

Theotokion

WE all know thee to be the all-true Mother of God, through whom the nature of women,

being made strong, contended for Christ, O all-spotless Virgin, and was filled with every virtue through true religion.

Katavasia

On this divine and most honoured feast of God's all-holy Mother, let all of godly mind now celebrate; come let us faithful now clap our hands, and send up glory unto the God Whom she hath borne.

KONTAKION

Plagal of Fourth Tone. The Original Melody

As first-fruits of our nature to the Planter of created things, * the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. * Through their earnest entreaties, * keep Thy Church in deep peace and divine tranquillity, * through the pure Theotokos, O Thou Who art greatly merciful.

OIKOS

They that have borne witness in all the earth and have transferred their dwelling to the Heavens, who have imitated Christ's Passion and take away our passions, are assembled here today, showing that the Church of the First-born furnisheth a figure of the Church above as she crieth out to Christ: Thou art my God; preserve me through the pure Theotokos, O Thou Who art greatly merciful.

The Synaxarion of the Menaion, then the following:

✠ On this day, the Sunday after Pentecost, we celebrate the feast of All Saints who shone forth throughout all the world, North and South, East and West.

Verses

Of all my Lord's friends, I laud and sing the praises;
And let any to come, with them all be numbered.

By the intercessions of Thine immaculate Mother, O Christ God, and of all Thy Saints from the beginning of time, have mercy and save us, since Thou alone art good and the Friend of man. Amen.

ODE SEVEN

Of the Resurrection. Heirmos

Aforetime in Babylon the fire once reverenced the condescension of God; for this reason, the Children, while in the furnace, with joyful step danced about as in a flowering meadow while chanting thus: O Lord and God of our Fathers, praised and blessed art Thou.

Troparia

Thy glorious emptying of Thyself, the divine riches of Thy poverty, O Christ, astonisheth the Angels as they behold Thee nailed to the Cross so as to save them that cry out with faith: Blessed is the God of our Fathers.

By Thy divine descent, the regions beneath the earth were filled with light; and darkness, our former persecutor, was driven away. Hence, they that had been bound from all ages past arose, crying out: Blessed art Thou, O God of our Fathers.

Triadicon

Professing Thy Godhead with Orthodox theology, we declare Thee to be the Lord of all, but the Father of only one only-begotten Son, and we acknowledge Thy one upright Spirit Who proceedeth from Thee, co-eternal and of the same nature with Thee.

Of the Cross and Resurrection. Once from out of Judea

Thou hast wrought salvation in the midst of the earth, as the Prophet foretold, O God; for when Thou wast lifted up on the Tree, Thou didst call back all who faithfully cry out: O God of our Fathers, blessed art Thou.

Rising from the grave as from sleep, O Compassionate One, Thou hast rescued all from corruption; and creation is confirmed in the Faith by the Apostles who preached Thine Arising. O God of our Fathers, blessed art Thou.

Of the Theotokos. Same Heirmos

Being made flesh from a virginal womb, Thou hast appeared for our salvation. Wherefore, knowing Thy Mother to be the Theotokos, we cry out in gratitude: O God of our Fathers, blessed art Thou.

O virgin, thou didst spring from Jesse's root as the all-blessed rod that blossomed with the fruit of salvation for them that cry with faith to thy Son: O God of our Fathers, blessed art Thou.

Of All Saints. Aforetime in Babylon

Praising with never-silent voice Him that resteth in the Saints, the orders of Saints now enjoy divine delight, dancing in gladness and singing: Blessed is the God of our Fathers.

Shining on all sides with the divine illuminations that pour forth from the Three-sun Light, the company of Saints with true religion confess as God the threefold Unity: the co-beginningless Father, and the Son, and the Holy Spirit.

WHEN Thou shalt appear in Thine inexpressible glory, God in the midst of gods, granting to each his due rewards and giving out the crowns, then account all worthy to chant unto Thee: Blessed is the God of our Fathers.

LET us joyously sing of the company of All Saints, which is forged of every race, and rank, and way of life, and with them let us chant: Blessed is the God of our Fathers.

Theotokion

ALL ye young maidens, as ye form a divine choir together, cry out with a great voice: Be glad, O Mary, thou immaculate and all-holy Birthgiver of God, who hast made the Well-spring of Joy to overflow for us.

Katavasia

NO created thing, but only the Creator would the godly-minded Youths adore and worship as God; but manfully trampling down threats of fire, they cried out: O supremely praised and all-acclaimed One, blest art Thou, O Thou Lord God of our Fathers.

ODE EIGHT

Of the Resurrection. Heirmos

THE Chaldee tyrant, mad with rage, fired his furnace of blazing flame seven times more hot against the worshippers of God; but seeing them kept in safety by a power greater than his, he then cried aloud: Ye children, bless the Creator, the Saviour and Redeemer; O ye priests, sing His praises; exalt Him, O ye people, to all the endless ages.

Troparia

THE transcendently divine power of Jesus' Divinity shone out with divine magnificence amidst those of our kind; for when He tasted of death on the Cross for the sake of all, He destroyed the strength of Hades. Unceasingly bless Him, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

THE Crucified One hath arisen; the great braggart is laid low; and he that was fallen and broken is set upright. Corruption is banished and incorruption hath flourished, for mortality is swallowed up by Life. Bless Him, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

Triadicon

THE thrice-luminous Godhead, shining with a single radiance from a single nature in three hypostases, even the unoriginate Begetter, and the Father's Word of one nature with Him, and the consubstantial Spirit Who reigneth with Them, do ye bless, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

Of the Cross and Resurrection. The Children became victors

UPON the Tree the Lord stretched out His hands to me that was stripped naked, and by His comely nakedness He called me to Himself that He might comfort me. O all ye works, bless Him as the Lord, and supremely exalt Him unto the ages.

FROM nethermost Hades did the Lord raise me up when I was fallen, and He honoured me with the glory of His Father's exalted throne. O all ye works, bless Him as the Lord, and supremely exalt Him unto all the ages.

Of the Theotokos. The King of Heaven

QUENCH the enticing and fiery darts which our enemies have hurled against us, O pure one, that we may praise thee unto the ages.

O VIRGIN, in a manner surpassing nature, thou didst give birth to God the Word, the Creator and Saviour. Wherefore, we praise thee unto all the ages.

Of All Saints. The Chaldee tyrant

O YE martyrs, prophets, and apostles; august assembly of hieromartyrs, the just, and the righteous; divine choir of teachers, with the myrrh-bearing women, be exceeding glad as ye chant: Bless Him, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

O SAINTS, abounding in the brightness that passeth understanding, and filled with divine gladness and joy, ye are became gods through your nearness to God, communing with the deifying beams of flashing light and lit with the rays of unspeakable glory: Supremely exalt Christ unto all the ages.

APPEARING as luminaries of abundant light, O Saints, ye make the heaven of the Church bright with all manner of gifts and manifold beauties, in righteousness, chastity, courage, and prudence, crying out: Praise Christ, O ye priests, and supremely exalt Him, O ye people, unto the ages.

Theotokion

O all ye godly-minded women perfected in Christ by the Spirit, as with gladness ye now encircle the immaculate Virgin and true Mother of God, who hath delivered us from the curse of our first mother Eve, do ye now praise the Fruit that she hath borne, unto the ages.

Katavasia

Three guiltless Youths cast in the furnace were saved by the Offspring which the Theotokos bare, then in figure and in type, now in very truth and deed; and He hath gathered all the world, which crieth out in chant: Ye works of His, O sing the Lord's praises, and exalt Him greatly for ages and all ages.

ODE NINE

Of the Resurrection. Heirmos

The heavens were astonished and stood in awe, and the ends of the earth, Maid, were sore amazed, for God appeared bodily to mankind as very man. And lo, thy womb hath proved to be vaster and more spacious than heaven's heights. For this, O Theotokos, the choirs and assemblies of men and Angels magnify thy name.

Troparia

Being simple in Thy divine and beginningless nature, Thou becamest compound through the assumption of the flesh to which Thou gavest being within Thyself, O Word of God. And having suffered as man, Thou didst remain beyond suffering as God. Wherefore, we magnify Thee indivisibly and unconfusedly in two essences.

When Thou becamest man by nature in condescending to Thy servants, O Most High, Thou, according to Thy divine essence, didst speak of God as Thy Father; and when Thou didst rise again from the tomb, Thou madest Him Who is God and Master by nature to be the Father of the earthborn by grace. With Him we all magnify Thee.

Theotokion

O virgin, thou becamest the Mother of God, beyond nature giving birth in a body to the good Word that the Father poured forth from His heart before all the ages, since He is good; and we perceive Him now to transcend all bodies, though He is clothed with a body.

Of the Cross and Resurrection. Terror filled every ear

We know Thee to be the Son of God by nature, Who wast conceived in the womb of the Mother of God and becamest man for our sakes; and we beheld Thee suffering on the Cross in Thy human nature, while yet remaining impassible as God.

The gloomy darkness is dispelled; for out of Hades is risen the Sun of Righteousness, Christ, enlightening all the ends of the earth, shining with the light of the Godhead—the heavenly Man, the God upon earth: Him do we magnify in two natures.

Of the Theotokos. Most rightly we confess thee

Thy remembrance is full of joy and gladness, and it overfloweth with healings for them that have recourse to thee and piously proclaim thee to be the Theotokos.

We praise thee with psalms, O Full of Grace, and we unceasingly cry out: Rejoice; for thou hast caused gladness to flow forth for all.

Of All Saints. The heavens were astonished

Armed with hope and love as breastplate, and fenced about with faith, the gathering of the elect, the foremost witnesses to the truth, gloriously endured with joy all the tyrants' threats, and the tortures and the stripes, for they were rich in Christ, Who giveth the victory in contest.

Let us now worthily extol that haven of salvation, the Baptist; the apostles, the prophets and martyrs; the ascetics, the divine teachers, the priests; the assembly of patriarchs, the glorious hieromartyrs, the women beloved of God, and the righteous and the just.

Since ye were tried in the fire of temptations and were not enticed by pleasures, O glorious assembly of the Saints, ye rejoice sincerely as ye stand before the Master's throne of light in the Heavens, at the taking-away of the looking glass, and the passing-away of the shadow at the manifestation of the truth.

Theotokion

Thou art seen to be the uniter of things that were separated, for through thee men have truly become fellow citizens with the Angels in the Heavens; and now the ranks of all the Saints bear witness with them, as they praise with everlasting songs Him Whom thou didst bear, O Virgin Theotokos.

Katavasia

Let every earthborn man upleap in the spirit, and now hold his torch on high; and let all the bodiless noetic hosts now celebrate joyously the Theotokos's sublime and sacred festival, as they cry out: Rejoice, O thou all-blessed one, Ever-virgin and pure Mother of our God.

EXAPOSTILARION OF THE OCTOËCHOS
Second Tone. The Original Melody

Upon that mount in Galilee * let us join the disciples * to look in faith on Christ, Who saith * He hath received dominion * o'er things on earth and in Heaven. * Let us learn how He teacheth * to baptize all the nations * in the Name of the Father, * and of the Son, * and the Holy Spirit, and how He promised * to be with His initiates * until the end of all things.

Another, of the Saints. Same Melody

Come, let us duly crown with hymns * Forerunner John the Baptist, * the prophets, the Apostles' choir, * the martyrs and the hierarchs, * the righteous with the ascetics, * the noble hieromartyrs, * the women great in love for God, * all the just and the Angels * in all their ranks; * and while singing praise, let us make entreaty * to gain that glory which they have * from Jesus Christ the Saviour.

Theotokion. Same Melody

He that is glorified on high * as God by all the Angels * ineffably did not forsake * the bosom of the Father * when He dwelt with us upon earth; * and thou wast the provider * of this salvation, when for us * thou didst lend flesh, O Virgin, * from thy pure blood * unto Him in manner beyond description. * O pure one, ask that He forgive * the sins of us thy servants.

For the Praises we allow for eight verses and chant the following five Stichera of the Resurrection and three Stichera of the Saints:

Stichera of the Resurrection. Plagal of Fourth Tone
The Original Melody

O Lord, though Thou didst stand before the tribunal, * enduring judgment at Pilate's hands, * Thou didst not depart from Thy Father, * seated with Him on Thy throne above. * And Thou didst rise from the dead, * O Friend of man most merciful, * freeing the world from the bitter bondage * of the alien and enemy.

Lord, Thou hast given us the Cross as a weapon * against the devil and enemy; * for he sorely quaileth and trembleth * and cannot look on the might thereof. * For it doth raise up the dead * and hath abolished death itself. * Wherefore, in gladness and joy we worship * both Thy Burial and Rising again.

Lord, though the Jews had Thee brought down as a mortal * to be interred in a sepulchre, * yet the soldiers kept guard about Thee * as though protecting a sleeping king; * and as the Treasure of Life * they sealed Thee in with seal secure: * but Thou art risen, and Thou hast granted * incorruption to our souls, O Christ.

Thine Angel who proclaimed the Resurrection, O Lord, while frightening the guards, addressed the women, saying: Why seek ye the Living among the dead? He is risen as God and hath granted life unto the whole world.

Anatolian Stichera

Thou didst suffer on the Cross, Thou Who art impassible in Thy Godhead. Thou didst submit to burial of three days that Thou mightest free us from bondage to the enemy. And Thou hast made us immortal, O Christ God, that Thou mightest grant us life, through Thy Resurrection, O Friend of man.

Stichera of the Saints. Fourth Tone. As one valiant

Since they welcomed His sufferings, * all the Saints that are in His earth * hath the Lord made wondrous, who in their flesh received * His wounds and Passion; and fair adorned therewith, they are notably * consecrated unto Him * with divine beauties of all kinds. * Let us sing their praise * as unwithering flowers, as the Church's stars that never err or wander, * as willing victims of sacrifice.

Verse: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

With the prophets, let us extol * the Apostles; and with the just, * all the sacred martyrs, the teachers of the Church, * the fervent women who strove in both ascetics' and martyrs' strife, * let the multitude of Saints * and the righteous in all their ranks * sacredly be praised * with divine songs and hymns, for they inherited the Kingdom in the highest, * and they are dwellers of Paradise.

Verse: Wondrous is God in His Saints.

THEY that made Heaven of the earth * with the brightness that virtues shed; * they that imitated the willing death of Christ; * they that have walked on that path that doth provide immortality; * they that with the surgery * of divine grace have cleared away * all our mortal ills; * they that nobly contended with a single soul throughout the world's four quarters: * Let all the Martyrs be praised in song.

MATINAL DOXASTICON

Glory. *First Tone*

As the disciples were hastening to the mountain, the Lord came to them that He might raise them from things earthly; and they worshipped Him and learned of the power given to Him in every place. They were sent forth to every land under heaven to preach the Resurrection from the dead and the restoration to the Heavens. He that cannot lie promised also that He would be with them for ever, even Christ God, the Saviour of our souls.

Both now. *Theotokion*

MOST blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology, and the remainder of Matins.

THE LITURGY

The Typica, and for the Beatitudes, the following four hymns from the Octoëchos, and the third and sixth Odes of the Canon of All Saints:

Plagal of Fourth Tone

REMEMBER us, O Christ, the Saviour of the world, even as Thou didst remember the thief upon the Cross; and deem us all worthy of Thy Heavenly Kingdom, O only Compassionate One.

NAILED to the Tree of Thine own will, O our Saviour, Thou didst deliver Adam from the curse of the tree; and, as Thou art compassionate, Thou didst restore to him Thine image and didst make him to dwell again in Paradise.

HEARKEN, O Adam, and rejoice with Eve; for he that of old stripped you both naked and took us captive by deceit is brought to nought by the Cross of Christ.

TODAY Christ is risen from the grave, granting incorruption unto all the faithful; and He doth inaugurate joy for the myrrh-bearers after His Passion and Arising.

The Prokeimenon of the Epistle. Fourth Tone

Wondrous is God in His Saints, even the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

The Epistle of Saint Paul to the Hebrews

(*11:33–12:2*)

Brethren, all the Saints through faith subdued kingdoms ...

Alleluia. Fourth Tone

The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

The Holy Gospel according to Saint Matthew

(*10:32–33, 37–38; 19:27–30*)

The Lord said unto His disciples: Whosoever shall confess Me before men ...

The Communion Hymns

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

Rejoice in the Lord, O ye righteous, praise is meet for the upright. Alleluia.

THE END OF THE PENTECOSTARION
AND TO OUR GOD BE GLORY.

Glossary

APODOSIS. Literally, giving back. The celebration of a feast of the Church continues for a prescribed number of days, during which hymns from the feast are included in the services. The last day of the feast is known as the apodosis, on which the hymns of the feast are repeated largely in their entirety.

APOSTICHON (pl. APOSTICHA). The Aposticha are a series of hymns (see "Sticheron") with psalmic verses interspersed. They have their own Doxasticon, when such is prescribed, and Theotokion. Their structure is essentially the same as that of other Stichera, but the Aposticha are organized around selected psalmic verses rather than an entire, unvarying psalm or series of psalms.

ARTOS. Meaning "bread" or "loaf" in Greek, the term refers to the loaves blessed at the Entreaty, and also to the specially prepared loaf blessed in the refectory (or, in some practices, at the Liturgy) on the Feast of Pascha, and kept for the duration of Renewal Week until after the Liturgy on Saturday (or after that of Thomas Sunday), when it is then divided among the faithful. The artos effectively replaces the panagia during Renewal Week, the artos being taken among the faithful on the panagiarion in the refectory, and reverently kissed by them as it is carried past. This practice continues that of the Apostles, who, when they gathered for the *agape* after our Saviour's Resurrection and Ascension, would set bread at the place of honor at table and reserve it for the risen Master, thus indicating His living and invisible presence among them. This was also the origin for the later use of the panagia in the Service of the Refectory. See also "panagiarion."

CANON. A composition of hymns arranged in a series of Odes corresponding to the nine Scriptural Odes included in the Psalter. The first hymn in each Ode is the Heirmos, which usually makes reference to its corresponding Scriptural Ode, and serves as the model for the chanting of the hymns that follow. Included after the Heirmos are Troparia, short hymns in honor of the feast or Saint whose memory is being celebrated. The Ode may conclude with a repetition of the Heirmos, chanted as a Katavasia.

DOXASTICON. A hymn preceded by the first half of the short doxology, "Glory to the Father . . ." occurring at the conclusion of a series of Stichera (for example, at the *Lord, I have cried,* the Entreaty, the Aposticha, and the Praises). A Doxasticon is invariably chanted more slowly and elaborately, and takes the feast or Saint being commemorated as its subject. It is followed (after the second half of the short doxology, "Both now . . .") by a Theotokion, except on a feast of the Lord, when the Doxasticon follows the entire "Glory . . . both now . . ." On feasts of the Mother of God, the appointed Theotokion replaces the Doxasticon, being chanted in a similar manner.

ECCLESIARCH. The person appointed to ensure that the church services are accomplished with propriety and discretion and in accordance with the prescriptions of the Typicon; the sacristan. He has charge of the church, its furnishings, and all things necessary for the performance of the services.

ENTREATY. (*Liti* in Greek, *Litya* in Slavonic.) A service of supplication which is chanted during Great Vespers on feast days before the icon of the feast or Saint whose memory is being celebrated. Traditionally, the Entreaty is chanted in the narthex of the church, the icon being carried there in procession.

EVLOGITARIA. A series of hymns with the refrain, *Blessed art Thou, O Lord; teach me Thy statutes* (Psalm 118:12). They take their name from the Greek for blessed, *evlogitos*. There are two such series, the Evlogitaria for the Reposed (often chanted at Matins on Saturdays, and at Funerals and Memorial Services), and the Evlogitaria of the Resurrection. The latter are prescribed for Matins on Sundays and on Holy and Great Saturday. They follow the Seventeenth Kathisma (Psalm 118) or, if required by the Typicon, they follow the Polyeleos.

GATES OF THE SANCTUARY. The central gates of the icon screen, immediately in front of the Holy Table, often called the Beautiful Gates. They are also sometimes known as the Royal Gates or Royal Doors, although that term more correctly refers to the central doors that separate the narthex from the nave of the church.

HEIRMOS. A hymn whose metrical composition and melody are the model for the Troparia of a particular Ode of a Canon. Its theme is usually derived from the corresponding Biblical Ode (or Canticle) found at the end of the Psalter.

IDIOMELON. A hymn which, while assigned a particular tone, is not patterned after any fixed or special melody. The Greek implies that it follows "its own distinctive melody."

KATAVASIA (pl. KATAVASIAE). Nine hymns associated with the Canons in Matins. These are the Heirmoi of the Canons of a particularly great feast or commemoration. Different sets of Katavasiae are assigned to different periods of the liturgical year, in anticipation of and for the duration of their feast. Traditionally

(and as is done in the Slavonic usage), each Katavasia is chanted immediately after its Ode in the Canon. In modern Greek practice (except at Paschal Matins), the Katavasiae are chanted sequentially as a group after the completion of the entire Canon.

KATHISMA (pl. KATHISMATA). Each of the twenty sections into which the Psalter is divided. In the Greek, this term also indicates a short Troparion chanted or read during Matins at the end of each Kathisma from the Psalter. In our translation, we have referred to these latter hymns as Sessional Hymns in order to distinguish them from the divisions of the Psalter.

MENAION. The appellation derives from the Greek word for month. A collection of twelve volumes, one for each month of the year, which contain the variable portions of the services appointed for the daily, immovable commemorations of the Church calendar (that is, festal commemorations whose date is not dependent on the Paschal cycle). The movable feasts (feasts whose dates are determined in relation to Pascha) are included in the *Triodion*, which contains the services for the weeks preceding Pascha, and the *Pentecostarion*.

NARTHEX. The portico or vestibule of a church, separated from the nave by a wall in which are set the Royal Doors. Traditionally the catechumens and those undergoing a rule of repentance would stand and pray here during the services. It also is the prescribed setting for the Entreaty, Compline, and funerals.

OCTOËCHOS. A book consisting of hymns for the variable portions of the services, arranged according to the days of the week on the basis of an eight week cycle, corresponding to the eight tones. The cycle begins each year with Thomas Sunday and progresses through the tones in order, from First Tone through Plagal of Fourth Tone, each week being assigned a tone. The cycle is repeated throughout the church year until Lazarus Saturday. Each day of the week addresses a particular theme in its hymns: Sunday, the Resurrection; Monday, the Angels; Tuesday, Saint John the Forerunner; Wednesday, the Passion and Crucifixion; Thursday, the Apostles and Saint Nicholas; Friday, again the Passion and Crucifixion; and Saturday, the commemoration of All Saints, and of the faithful who have reposed. Compositions treating of the Mother of God and the Martyrs and broader soteriological subjects appear throughout. While able in itself to provide the complete variable texts of the services, it is generally used in conjunction with the *Menaion*, or may even be entirely replaced by it, except on Sundays, when the service from the *Octoëchos* is always chanted in celebration of the Resurrection of our Lord. During Great Lent, the *Octoëchos* is used only on Sunday. The *Octoëchos* is not used during the period of the *Pentecostarion*, although much material from it is included therein (especially in the services for Sundays).

ORIGINAL MELODY, THE. (*Automelon* in Greek.) A hymn that is cited as the pattern to be followed in the chanting of such hymns as have been composed to resemble it musically and metrically. These latter are known as Prosomia.

PANAGIARION. Two joined medallions, one representing the Hospitality of Abraham and the other the Mother of God, over which the bread in honor of the Mother of God is elevated and blessed in the ritual set forth in the *Great Horologion*. This bread is called the *panagia*, the Greek word for the title for the Mother of God, meaning the "All-holy One." The small plate or paten used for holding this bread in distributing it to the faithful may also be called a panagiarion, especially since there is customarily a depiction of the Mother of God on it. For the use of the panagiarion in Renewal Week, see "artos."

PANNYCHIS. Derived from the Greek words for "all night," this was the name of the night service in the ancient Constantinopolitan Typicon, corresponding to Compline in the Sabbaite or Jerusalem Typicon, which is now in general use among the Orthodox. Since the commemorations of the dead prescribed for the Saturday before Meat-Fare Sunday and the Saturday before Pentecost (the Saturdays of Souls) took place between Vespers and Matins during the Service of the Pannychis (which in this case consisted of selected Psalms and prayers for the dead), the term was later applied to any such commemoration for the dead, no matter when it was observed. Its use in the *Triodion* in reference to the service immediately preceding Paschal Matins retains its earlier sense exclusively, inasmuch as no service in behalf of the dead is performed then.

PROEMIAL PSALM. Psalm 103, which is called *Proemial* (meaning "prefatory") because it begins the Service of Vespers, the first service of the liturgical day, and deals with the creation of the world.

ROYAL DOORS. Traditionally, and in the rubrics of the *Pentecostarion*, this term refers to the doors separating the narthex from the nave of the church. Today, the term is often used to indicate the central doors of the icon screen. See "Gates of the Sanctuary."

SANCTUARY. A raised area of the church building traditionally located at the eastern end of the nave, and separated from the latter by the icon screen; also referred to as the chancel, the presbyterium, or bema (see "Tribunal"). Here are situated the Holy Table, the throne, and (in present day usage) the table of oblations (though this at one time was in a separate alcove, room, or building on the other side of the sanctuary's north wall). Called the *hieron* in Greek, it is also referred to as the *thysiasterion*, the "altar" or "place of sacrifice."

SEMANTRON (pl. SEMANTRA). A narrow board (or piece of metal) which is struck with a mallet to signal the beginning of services, or used by itself or in conjunction with bells at designated parts of the services. The use of semantra antedates the invention of the bell. Today they persist for the most part only in monastic communities.

SESSIONAL HYMN. (From the Latin *sessionem*, based on the verb *sedere*, "to sit"; in Greek, *kathisma*.) Hymns in Matins prescribed to follow each Reading of a Kathisma from the Psalter and after the Polyeleos, and after the Third Ode of the Canon. Each set may consist of two or three Sessional Hymns; they may be patterned after a particular melody, or they may be Idiomela. They receive their name from the fact that they follow the readings from the Kathismata of the Psalter, during which the faithful sit.

STASIS (pl. STASES). Literally, "a standing" or "a stop." A term originally describing an interruption or intermission for a litany or prayer, this word also came to mean the portion between two such prayers. It is applied to the three divisions of each of the twenty Kathismata of the Psalter, the three divisions of the Typica, and the three divisions of the Lamentations at Matins of Holy and Great Saturday (which are structured around Psalm 118, itself a Kathisma of the Psalter and divided into three Stases).

STICHERON (pl. STICHERA). In Greek, *stichos* means "verse." A Sticheron is a hymn that is interpolated between certain verses of the Psalms of the church services, for example, in Vespers at *Lord, I have cried,* and in Matins at the Praises. Stichera are among the variable portions of the services and generally pertain to the feast or Saint being commemorated. They exhibit great variety of form; they can be long or short, an Idiomelon or a Prosomion.

SYNAXARION. A commemoration of the Saints of the day and feast, when such is being celebrated, which takes place after the Sixth Ode of the Canon in Matins. Each Saint (or group of Saints) celebrated that day is mentioned by name, and whatever verses (a couplet or series of couplets, but occasionally a single verse) may accompany a particular commemoration are read. A brief account of each Saint and feast is often printed at this same place in the service.

THEOTOKION. A hymn having the Mother of God, the Theotokos, "She who gave birth to God," as its subject. A Theotokion having as its subject the Mother of God at the Crucifixion is called a *Stavrotheotokion,* a Theotokion of the Cross. In most instances, these hymns come after the second half of the short doxology, "Both now and ever . . ."

TRIADICA. A series of four hymns in honor of the Holy Trinity, found in the Midnight Service of Sunday in the *Great Horologion.*

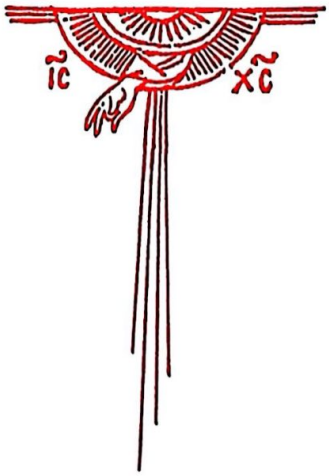
TRIBUNAL (BEMA). The raised part of the church which is distinguished from the nave and is reserved for the clergy; the chancel, sanctuary, or "altar," as it is popularly called. Occasionally this name is also used for the ambo.

TRISAGION. The hymn "Holy God, Holy Mighty, Holy Immortal, have mercy on us." In the *Pentecostarion,* we have used this term to apply to the series of short prayers said by the reader, beginning "Holy God, Holy Mighty, Holy Immortal . . ." and concluding with the Lord's Prayer. We refer to the hymn as chanted in the course of the Divine Liturgy preceding the Epistle Reading as "The Thrice-holy Hymn."

TROPARION (pl. TROPARIA). A hymn, generally brief, which follows a particular pattern (*tropos* in Greek). The term usually refers to the hymns that constitute the Odes of a Canon, in which case they are patterned after the Heirmoi. Strictly speaking, the Dismissal Hymns are also Troparia (and are generally thus named in the Slavonic usage), and any Sticheron that follows a prescribed melody could likewise be considered a Troparion.

TYPICA. As used in the *Pentecostarion,* this word refers to Psalms 102 and 145, which are chanted at the beginning of the Liturgy.

TYPICON. A book prescribing rules for the ordering of the services, treating each day of the year in the context of the liturgical circumstances that will influence it. The term is also used to refer by extension to the rules themselves.



Index of Prosomia

As first-fruits of our nature
Ὡς ἀπαρχὰς τῆς φύσεως

As it is written
Τριήμερος ἀνέστης Χριστέ

As one valiant
Ὡς γενναῖον ἐν Μάρτυσιν

Awed by the beauty
Τὴν ὡραιότητα

Be quick to anticipate
Ταχὺ προκατάλαβε

By conceiving the Wisdom
Τὴν Σοφίαν καὶ Λόγον

Ere the morning star
Ἐκ γαστρὸς ἐτέχθης, Ἡ ἀπεγνωσμένη

Having laid up all their hope
Ὅλην ἀποθέμενοι

Hearken, ye women
Γυναῖκες ἀκουτίσθητε

Joseph was amazed
Κατεπλάγη Ἰωσήφ

Let us worship the Word
Τὸν συνάναρχον Λόγον

Lord, when Thou didst ascend
Κύριε, ἀνελθὼν ἐν τῷ Σταυρῷ

O all-lauded Martyrs
Πανεύφημοι Μάρτυρες

O house of Ephratha
Οἶκος τοῦ Ἐφραθᾶ

O Lord, though Thou didst stand
Κύριε, εἰ καὶ κριτηρίῳ

O righteous Father
Ὅσιε Πάτερ

O strange wonder
Ὦ τοῦ παραδόξου θαύματος

On this day the Virgin
Ἡ Παρθένος σήμερον

On this day Thou hast appeared
Ἐπεφάνης σήμερον

The Paradise of Eden
Ὁ ἐν Ἐδὲμ Παράδεισος

The power of Thy Cross
Μεγάλη τοῦ Σταυροῦ Σου

Rejoice
Χαίροις ἀσκητικῶν ἀληθῶς

The soldiers standing guard
Τὸν Τάφον Σου Σωτήρ

Thou art the joy
Τῶν οὐρανίων ταγμάτων

Thou, as the Life of all
Ἀνέστης ἐκ νεκρῶν

Thou soughtest the heights
Τὰ ἄνω ζητῶν

Thou Who as God adornest
Ὁ οὐρανὸν τοῖς ἄστροις

Thou who wast called from on high
Ὁ ἐξ ὑψίστου κληθείς

Thou Who wast raised up
Ὁ ὑψωθεὶς ἐν τῷ Σταυρῷ

To thee, the Champion Leader
Τῇ ὑπερμάχῳ

Unto them that fear Thee
Ἔδωκας σημείωσιν

Upon that mount in Galilee
Τοῖς μαθηταῖς συνέλθωμεν

When he took Thee
Ὅτε ἐκ τοῦ ξύλου Σε νεκρόν

When the bodiless one
Τὸ προσταχθέν

When Thou hadst fallen asleep
Σαρκὶ ὑπνώσας

While Gabriel was saying
Τοῦ λίθου σφραγισθέντος

While Thy disciples looked on Thee
Τῶν μαθητῶν ὁρώντων Σε

Ye angelic hosts
Αἱ Ἀγγελικαί

On the Meter and the Metrical Conventions

THE majority of the translators of the Church's hymns have not attempted to preserve the meter of the original Greek.[1] Mother Mary and Kallistos Ware state in their Preface to *The Festal Menaion* that this would "raise insuperable difficulties,"[2] and the Foreword to our *Menaion* described the initial opposition to it within our own Monastery. But after many years of hearing metered Greek originals followed by English translations both metered and unmetered, we are convinced that a full and proper translation of the prosomia includes their meter also, since the melodies of the prosomia themselves are divinely inspired and have a grace and power that is an integral part of the hymns, whereas unmetered translations often seem to be lacking, like reproductions of paintings in black and white.

But to surmount the otherwise "insuperable difficulties," we have to have recourse to a few conventions, to standardize some irregularities of English pronunciation, and to indicate if possible where the meter requires elision, that is, the omission of a weak vowel (such as in *suff'ring*), and when not to elide (such as giving full value to the last syllable of *beloved*, instead of eliding it, *belov'd*).

The meter in the Greek hymns has many variants; we have attempted something closer to uniformity. For a few prosomia we have allowed an established variant in the meter; these established variants are included in the chanted examples of the prosomia on the instructional CD, *Byzantine Prosomia*, published by our Monastery. Beyond these, we have occasionally permitted ourselves an extra syllable in places where we knew it was easily handled by the chanters and where it enhanced the translation.

We have made every effort, have revised and revised again, to produce a translation that is faithful to the original, flows smoothly in English, and follows the Byzantine meter precisely and naturally. The major requirement of the chanter familiar with the prosomia is attention to where the meter requires elision or, where it is not possible to indicate this, the slurring of two syllabic vowels into one (see category three below).

Below we give the major categories with illustrations, followed by some miscellaneous specific cases that experience has shown us need attention.

1) *Elision always understood, never indicated*

Words in this category contain a silent syllable that is never pronounced: elision of the silent vowel is always understood, and never indicated by an apostrophe: *every, sovereign,* and *toward,* are always metered and pronounced *ev'ry, sov'reign, t'ward,* and so forth, but are never so written.

Also in this category are the adverbial endings *–cally,* which is always pronounced *-c'ly* but never so written, and *-fully* which is always pronounced *-f'ly* but never so written (when suffixed to a monosyllable, however, e.g., *faithfully, skilfully,* there is no elision).

immeasurable is always metered *immeas'rable* but never so written.

2) *Elision always indicated*

Words in this category contain a weak vowel which if elided is indicated by an apostrophe (*ven'rable*); when it is not indicated (*venerable*), all the syllables are given their full value.

The most common examples of this category are *suffering, honourable, venerable, reverence, victory, mystery, power,* which when so written should have all syllables pronounced with full value; and for which the weak vowel is elided only when indicated: *suff'ring, hon'rable . . .*

It is conventional in poetry to mark with an accent the last *e* of *beloved* when not silent; in our metered hymns it is never silent unless written *belov'd.*

blessed, winged, learned, aged, as adjectives, are always two syllables; *blest* and *wing'd* if one; but *eyed* as in *many-eyed,* or *edged* as in *two-edged,* are always pronounced *ey'd* and *edg'd* but never so written.

We stress that in the metered texts, *blessed* as an adjective, e.g., "Blessed are the poor in spirit," "O blessed Martyr," is always two syllables (it is only one syllable when written *blest,* "O blest Martyr"), while *blessed* as a verb, "Zacharias *blessed* the Theotokos as she entered the Temple," is always one syllable.

3) *Syllabic vowel-slurring never indicated, but shown by meter*

Certain words can drop a syllable when two syllabic vowels are slurred into one, for example *radiant* is three syllables when all vowels are given full value, but disyllabic when the last two vowels are slurred: *ra-dyint.* It is impossible to indicate such slurring when required by meter; the context of the meter in which the word occurs will indicate it, and must be examined beforehand.

The words to which this applies most frequently are *radiant, glorious, champion, trial, initiate, warrior, guardian,* and *spiritual.* The first seven are usually given full value, but sometimes reduced by one syllable through slurring two syllabic vowels; *spiritual* is usually contracted to three syllables by slurring the last two vowels, though sometimes all vowels are given full value and it is four syllables.

1. As we noted in the Introduction, there is evidence that Saints Cyril and Methodius conformed their Slavonic translation to the Byzantine meter, though the effort was abandoned by their successors.

2. *The Festal Menaion,* Faber and Faber, London, 1969, p. 13.

4) *Words never slurred*

Words such as *being, seeing, error, mirror, bowels, ruin,* though slurred by some speakers to *beeng, seeng, air, meer, bow'ls, rune,* are never so pronounced in the metered texts, and care should be taken to give both syllables full value.

Similarly [he] *seeth,* [thou] *seest, freeth, freest* are all disyllabic, as *see-eth, free-est,* and so forth; and the meter distinguishes between *doth* and *doeth, dost* and *doest,* the second in each pair being disyllabic, as *do-eth, do-est.*

5) *Miscellaneous*

Some monosyllables are occasionally or frequently pronounced as two syllables; in our usage they are always treated as single syllables. Examples of these include *child, seer, prayer, nail, choir, fire, hour. Fire* and *hour,* though usually one syllable, are in a few places treated as two, whenever possible at the end of a metrical phrase where it will be obvious.

Words of more than one syllable that tend to be similarly lengthened are not so handled here; thus *desire, inspire, inquire,* and *avail* are all two syllables.

saith is always pronounced like *Seth.* As *said* is pronounced as if it were written *sed,* so *saith* is pronounced as *seth; saith* is not spelled *sayeth* because it is not so pronounced (even as *said* is not spelled *sayed*).

Samuel is three syllables, *Joel* two.

august, the adjective meaning *venerable, inspiring reverence,* is accented on the second syllable.

hierarch is two syllables.

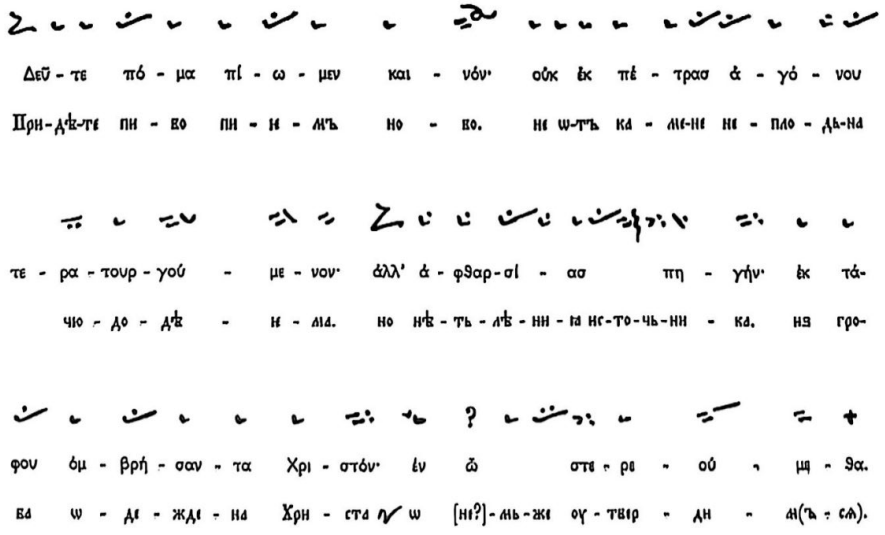
noetic rhymes with *poetic.*

Names ending in *s,* when followed only by an apostrophe indicating genitive case, are not pronounced as if a second *s* were written after the apostrophe: *the Theotokos', Moses', Elias',* are pronounced the same as without apostrophe: *the Theotokos, Moses, Elias.* When the second *s* is written, however, it is always pronounced; *the Theotokos's, Moses's, Elias's* are pronounced as *the Theotokoses, Moseses, Eliases.*

After presenting the conventions for elision and slurring, we should point out that the single most common cause of stumbling in the meter is giving syllables the wrong value; since we have found that frequency fosters the habit of elision and slurring, we emphasize that care should be taken to remember that *when elision is not indicated, full value must be given to all syllables;* and *words with syllabic vowels that are sometimes slurred, are also often required to be pronounced without slurring.* Certain words such as *venerable, honourable, reverence* more often than not require elision for meter's sake; there seems to be a tendency, once one has learned to elide the weak middle vowel, not to remember to give it full value when elision is not indicated. Likewise *spiritual* more often than not requires slurring of the last two vowels; which forms in some the habit of never pronouncing it as four syllables even when the meter obviously requires it.

The texts of the services should always be reviewed by the chanters beforehand, so that blunders and sudden embarrassed pauses may be avoided. Before the service, those responsible should have studied the rubrics; noted alternative usages and decided which will be employed; familiarized themselves with the content of the texts, to avoid stumbling in the metered hymns and to give proper phrasing to the idiomela; and noted words of equivocal value in the metered hymns as set forth above such as *radiant, champion,* and so forth, to determine whether they are to be given full value or not.

Studying the texts outside of the services, whether one is a chanter or not, is recommended to all. Full comprehension and appreciation is only possible by reading the service oneself: Were this not the case, it would not be universal practice to include lyrics in printed form with recordings of every class of vocal music.



Heirmos of the Third Ode of the Paschal Canon, "Come, let us drink a new drink . . ." as translated from the Greek into Old Church Slavonic by Saints Cyril and Methodius, closely following the meter of the original.

The Pentecostarion
was typeset by the Holy Transfiguration Monastery in Adobe Caslon,
with Linotype Janson for titling and initial capitals, and printed
in an edition of 3000 copies by Friesens in Altona, Manitoba,
on Mohawk Vellum sixty pound weight paper, an
acid-free paper of the highest quality and
proven strength and durability.

GLORY BE TO GOD FOR ALL THINGS. AMEN